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CALVINIST CONTACT
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Christian Trade Unions merge with CLAC

The Christian Trade Unions of Canada and the Christian Labour Association of Canada have officially united, effective February 1, 1979.

The two labour bodies issued a joint release following official approval on February 10. The statement, signed by Phil Muys, president of the Christian Trade Unions of Canada, and by Wayne Drost, president of the Christian Labour Association of Canada, reads as follows:

"Since 1958 the Christian Trade Unions of Canada (CTUC) and the Christian Labour Association of Canada (CLAC) have led separate existences. Both organizations sought to present a Christian witness in the area of Canadian labour relations by organizing workers and by representing them in a manner that reflects the biblical concepts of justice, love and stewardship.

"During the past few years the CLAC and the CTUC have held a number of joint meetings to exchange ideas and to establish closer co-operation. These discussions drew the two organizations together and culminated in the stated desire by both parties to effect a complete merger.

"We are most happy to announce that this merger, approved by the CTUCs national executive board and the CLACs national board, became effective February 1, 1979. The former CTUC office in Hamilton will become one of CLACs five regional offices and will serve all CLAC members in the larger Hamilton area.

"We are thankful to God for this development and we pray that Christian trade unionism as embodied in the CLAC may greatly contribute to the cause of justice and industrial peace in our nation," the statement concluded.

A future article will deal with the implications of the merger.

Government involvement in agriculture

by Martin Oldengarm

Mr. Oldengarm is fieldman of the Christian Farmers Federation of Ontario

The university centre of the University of Guelph was the site of the annual convention of the Christian Farmers Federation of Ontario early in December. Thirteen of the 15 CFFO locals sent delegates to vote on Federation business matters. There were two delegates all the way from Thunder Bay.

Among those present were an encouraging number of interested non-members. Quite a few University of Guelph students, as well as two car loads of Beacon Christian High students from St. Catharines attended. It was indeed good to see such interest and enthusiasm among our youth as well.

The theme of the convention was: "Government involvement in agriculture: How much and what kind?"

One of the main speakers for the afternoon session, Ben Vandezande, crystalized the answer to that question. He stated, "The role of government involvement (or regulation) is not a question of *degree*, but rather one of *purpose*." To what end must our governments be involved in agricultural production and marketing?

Agriculture minister speaks

The Honourable William Newman, Ontario Minister of Agriculture and Food, was the other guest speaker. In his remarks, Mr. Newman touched upon issues such as, land use guidelines, government responsibility in the agricultural marketplace, and the impact of the Foodland Ontario program. The last-mentioned issue is the Ontario government-sponsored program promoting Ontario-grown produce. In reference to that program, the minister stated that, according to surveys, 85 per cent of our grocery shoppers support Ontario producers.

Several questions were directed to the minister following his speech. Henk Westerhof, president of the Niagara South Christian Farmers Association asked for some elaboration on the revised land use guidelines. He was told that these revised guidelines spelled out a "more extensive process" in determining land use for purposes other than agriculture. But when the minister was asked: "Will this policy have more teeth in it?" the minister was noncommittal.

In response to CFFO dairy committee's chairman, Jack VanderKooy, who raised the concern about the "no new enterprises" quota transfer policies of the Ontario Milk Marketing Board, the minister was noncommittal. He promised, however, that he would bring the matter to the attention of the board chairman, whom he was scheduled to meet the next day.

When questioned on the public's quest for "cheap food," Mr. Newman replied that he was deeply concerned about the fact that Ontario was, in effect, a "dumping ground" of surplus food, because of ineffective tarriffs. He further said that, contrary to popular opinion, such practices did not necessarily result in "cheap food". Subsequently a conventioneer asked about the effectiveness of government programs to provide food for the world's hungry. To this Mr. Newman replied that the Canadian International Development Agency (CIDA) made available one-hundred million dollars annually in food aid. Unfortunately Mr. Newman was unable to spend time at the convention beyond the presentation of and discussion on his address due to other commitments.

A short time following Mr. Newman's presentation, Ben Vandezande, co-ordinator of Outreach Niagara, addressed the convention and shared some of his views on the responsibility of government in the field of agriculture. Mr. Vandezande cited several examples of conditions where government has failed to call agriculture to stewardship. That very call, he explained, should be the essence of government involvement in agriculture. Instead, it comes through loudly and clearly from all sides that profit-maximization through increased technology, and stiffer competition will bring about a more efficient agricultural sector in our society.

Mr. Vandezande further said that government and its policies in many cases appear to be no more than a *balance* of numerous interest-groups in society. The end result of such government involvement, more often than not, is more confrontation and less co-operation. He called upon government to turn back to its proper task of promoting justice. Mr. Vandezande challenged the CFFO to take the lead and "spell out what *stewardly farming* concretely would mean and look like." This, too, is part of true discipleship.

William Newman, Minister of Agriculture & Food, addresses Christian farmers.

The question period which followed Mr. Vandezande's remarks gave the speaker an opportunity to elaborate on some of his main concerns. Practically, Mr. Vandezande urged the CFFO to continue to be constructively critical and so re-direct present-day self-seeking people. Moreover, he suggested that the CFFO should start thinking about hiring a full-time researcher. Lastly, he expressed with a strong sense of urgency that more individual CFFO members should become actively involved in the work of their Federation.

Elections

During the business portion of the convention, delegates re-elected by acclamation, their president, John Janssens of Watford, for a fourth term. Sid Ryzebol of Orangeville was also re-elected by acclamation to the position of vice-president for a second term. We pray that both men, as well as the other executive board directors *and their families*, may receive the much-needed strength, insights and dedication to continue in this, their God-given task.

State of federation

President John Janssens, in his opening remarks, urged all those present that we must be busy every day with our God-given mandate to proclaim the Good News to all men, also in agriculture. Later in his "state of the Federation address," Mr. Janssens gave a summary of the main events, discussions and actions of the Federation in 1978. Among other items he mentioned the encouraging increase in membership from nearly 500 to close to 600 family farmers and horticultural growers. It seems that the efforts of our fieldman are being richly blessed. "He must be doing

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Children in the home

Viewpoint

The death of Moses

Our lives are influenced by people around us. We have moulded our lives after our fathers or mothers, doing what they taught, practicing what they preached.

There are men and women who have done a lot in the church over the years. You probably know of one or two people close to you whom you respect just a bit more than the rest. They may have helped you in your spiritual life, they may have led the church (or your family) through trying times. But then, one day, they die ... they're gone.

I would venture to say that virtually every congregation has its man or woman who is respected just a little more than the rest. Even denominationally, we can think of those who have "led the people", perhaps not as dramatically as Moses led his people through the Red Sea, but nevertheless leaders.

But when they die we bury them, put an obituary announcement or two in Calvinist Contact, and carry on in a daze for a while before we return to our normal life.

In our stoic Calvinistic faith we frown on honoring the dead and we wouldn't think of holding a memorial service for a church leader, say, who has meant so much to us.

I think of the death of Moses, for example. It says there in Deuteronomy 34: "So Moses the servant of the Lord died there in the land of Moab, ... his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days ... And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." He must have been quite a man to have received such a glowing report and to have been mourned over for a month. Not even a modern day pope is mourned over for 30 days, much less a leader in the Reformed family of denominations.

I picked up this poem recently, entitled The Death of Moses. If you will permit me, I'd like to offer it to you in memory of those hundreds of fathers of the faith who have gone before us, leading the church in the way of the Lord.

O God, it cannot be!
This man who meant so much to me
Is given to eternity
  We mourn the death of Moses.

We weep, and well we should,
O'er one so great, so wise and good.
No leader ever understood
  The ways of God like Moses.

This mighty man of prayer
Is gone. Our people everywhere
Lament this loss so hard to bear —
  The loss of godly Moses.

He breathed the atmosphere
Of heaven while he laboured here,
And Israel will long revere
  The honored name of Moses.

His ministry so vast —
So vital to our hallowed past —
Lives on! We've yet to hear the last
  Of God's great work through Moses.

A giant soul was he,
This humble man of destiny.
O God, I pray, enable me
  To live and die like Moses.

Keith Knight

NewsViews

A bit richer, a bit lazier

What would you do with a million dollars? That question must be on the minds of millions of people across North America as they go out from week to week to buy lottery tickets of some sort.

Canada is plagued by the sickness called greed. Millions of dollars are lost and won every week, making gambling one of the biggest industries in North America.

Loto Canada, the mother of the nation-wide, state-run lottery, recently asked a team of sociologists to study its millionaires and how winning has changed them.

Well, they surveyed almost 100 winners of more than $50,000 outside Ontario, and visited 19 million-dollar winners within Ontario.

The average instant millionaire is 51 years old with a grade 10 education, according to the survey. Four out of five winners quit their jobs. Most put the money in the bank and spend more time watching television, reading newspapers and working around the house.

If the average million-dollar winner is 51 years old, then the average investor in lottery tickets must be about that same age. Perhaps by that age they have accumulated a few extra dollars and can afford $100 a month on a variety pack of lottery tickets.

"I'm just doing what I used to do, but more of it," was a common reply to the survey. And that for them meant more television watching, more working around the house, more reading newspapers, more lazing around.

Not so surprisingly, those who win all that money and who put it in the bank, keep on buying those lottery tickets from week to week.

That survey indicates, I think, that everybody (who gambles) likes to win but can't really handle it when he does win. "It's like smoking," a fine Reformed fellow once told me. "You throw money away there too. It's a habit ... and what's wrong with that?"

We know better, don't we? We know that the purchase of lottery tickets breeds greed, just like smoking breeds cancer. That survey also points out something else: you can't buy happiness. You might be able to quit your job and to watch more TV, if you can call that a benefit of winning one million dollars.

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Reflections on poverty
Part 3 of 7

by Rev. Johan D. Tangelder

DateLine:TheWorld

In the Philippines, agriculture provides a livelihood for about two-thirds of the population, although only one-fifth of the land is under cultivation. Until recently, most of the land was owned by a few wealthy families. The government is now enforcing — with some measure of success — a land distribution program.

Farm income is low because of poor methods, worn-out land and crop failures. On the one hand, the crop yields in the Philippines are among the lowest in the world; but on the other hand, agriculture and land development have kept abreast of population growth. Rapid development of mechanized farming may provide better crop yields, but a huge part of the population will be thrown out of work if they are replaced by machines for the sake of efficient and economic farming.

Filipino peasants, in their desire to support their families, have migrated to different parts of the Philippines in search for unoccupied land to claim and cultivate. But the peasant migration is slowing down as it is increasingly difficult, due to the population explosion, to find a plot of land that can be worked.

The weather often creates havoc. The typhoons are as destructive and numerous as ever. One of the worst typhoons last year resulted in the death of 118 people. An estimated $50 million worth of crops was reported lost in the ravaged areas, particularly in Central Luzon. Our own area was only hit by the tail end of the typhoon.

One of the results of the world-wide population explosion is the mushrooming development of the enormous cities. Manila is a case in point. For example, our province, Negros Occidental, continues to have a rapid population increase accompanied by a lack of available work. Manila is seen here as a haven of opportunity for economic advance. This city has impressive building projects. More tax pesos are spent in Manila in proportion than anywhere else in the Philippines.

The migrant to Manila becomes a part of a new humanity. Here are men cut from contact with nature. The old structures and norms no longer provide security. They are uprooted and away from the powerful influence of the traditional extended family. Migration to the city compounds the crime and poverty problem.

Impaired health and poverty go hand in hand. The increased number unemployed or underemployed contribute to the poverty level where dietary insufficiency and poor health care are harsh realities.

There are government-financed health centres where a medical team attempts to provide limited care for thousands of people in widely scattered areas and barrios. Their task is difficult. Facilities are inadequate and medical supplies limited. In our province alone, 60 more medical doctors are required to meet the existing needs. Prevalence of dysentery, typhoid, bronchitis, tuberculosis and other diseases claim a high toll in human resources.

Pneumonia remains the number one killer disease in the Philippines and tuberculosis is second. An estimated 1.5 million Filipinos are infected with the disease with 300,000 in its advance stage and capable of spreading infection. Losses in manpower as a result of TB have been estimated to amount to $75 million per year.

Hospital care for the poor leaves much to be desired. I visited a charity hospital and was shocked by the dirt, and poor care given to the patients. The hospital was overcrowded. Patients were on cots in the hallways. Cats and dogs were running around. Many poor consider the charity hospital only when they are desperate for help. No wonder that "herbolarios" (herb "doctors") do brisk business. They are receptive to the poor and are comparatively effective in treating local ailments.

Proper health care is further complicated by traditional and religious practices — even in more developed nations than the Philippines. What do you think of these remedies traditional Chinese in Singapore use? Elderly Chinese, suffering from tuberculosis, believe that coffin fungus can cure them of the disease. They go to the death houses, scrape the fungus of a coffin lid opposite the mouth of a corpse and make it into a thin soup.

Evil spirits, witches and ghosts are real for multitudes of Filipinos. They are believed to influence life for good or ill. Demonic entities are seen as either harmful or beneficial to people. If they turn out to be friendly, and in some cases even affectionate, one can expect favours from them; if hostile, one has a real need for a sorcerer or faith healer to escape from their clutches. Traditional beliefs and practices have a powerful grip on many Filipinos.

Should missionaries study economic conditions of the land in which they work? I am convinced that missionaries, proclaiming the whole of the Gospel to the whole of man, need to know how the masses live and earn a livelihood. How can they effectively minister if they do not know where the masses are at?

ANNE HUTTEN

Political patronage has been a fact of life in Nova Scotia for longer than anyone can remember. But when John Buchanon's Conservatives fought for power during last summer's election campaign, they included a firm promise to remedy this evil practice. No more would the Department of Highways lay off those of opposing political leanings, once the Conservatives came to power.

They were firmly established for only a few weeks when the firings began. Denials were frequent at first, but then the pretence wore thin. Yes, some people had been laid off to make way for the party faithful.

The Department of Highways seems to be one of the worst offenders in this instance, and it makes no difference whether the Conservatives or the Liberals are in power. And it's not only in this type of patronage that the department sins; there is some fairly strong corruption at the Claims level. This is evident in the problems associated with the expropriation of land from many farmers in the Annapolis Valley, as the all weather highway, 101, is pushed through the centre of the province.

I attended a meeting of angry landowners recently, and in some ways it was a real eye-opener. Held under the auspices of the Annapolis County Federation of Agriculture, the meeting drew almost fifty people despite the total lack of publicity surrounding it. The occasion: a recent announcement that Highway 101 would take the northern route through the county, as opposed to a southern route favoured by farmers. To outsiders, the difference may seem meaningless, but to the farmers, the announcement came as a blow.

For years the Federation, along with other interested bodies, had made submissions to various levels of government to show their opposition to the northern route. This would go right down the middle of the Valley's most fertile farmland, much of it in dairy farms. On the southern side, only scrub forest would be affected. There was no good reason for choosing the farming location, as studies showed that the cost would be roughly the same either way.

After finding supposedly sympathetic ears with government representatives, farmers now find themselves faced with the wilful destruction of this excellent land, which of course represents the basis for our major primary industry here. Already, in adjoining Kings County, some of the better farms have been neatly sliced in two. Needless to say, this poses problems for the farmer who needs access to both halves; who may have a water supply for his cattle in only one half, and who loses ten or fifteen acres in the bargain.

The decision might have been easier to swallow were it not for some nasty suspicions about the motivations behind it. Is it mere coincidence that the access road at Middleton will go nicely past the Mid Valley Motel, owned by the Premier? When that highway is constructed, the motel will have its business sown up. Some of the more vocal at the meeting suggested a parade of loaded manure spreaders to be driven past the motel as a protest action.

Another aggravation was the stand taken by Dr. Gerald Sheehy, Minister of Agriculture. Dr. Sheehy made a public declaration expressing support for the decision. It would not, he said, affect agriculture very much, and he was prepared to live with it. For a man whose business has been in this very part of the province, that bespeaks of considerable ignorance. Again, there were calls for his resignation until calmer heads prevailed.

But it was the guest speaker, Paul Gervason of the Kings County Federation, who really denounced the Department of Highways. Having helped farmers extensively in settling their expropriation claims in Kings County, Mr. Gervason is by now familiar with the picture of a near-feudal system of government. Threats, coercion, and psychological warfare are used in an effort to squeeze the land out of the reluctant farmer's hands at the lowest possible price. The official assessment value is not considered at all.

"We are not dealing with gentlemen," said Mr. Gervason, as he warned landowners not to sign anything until it has been thoroughly checked out with a lawyer who has experience in expropriation law. The department will try anything to put off the official expropriation proceedings, as it is required by law to pay interest on the settlement from the date that the expropriation notice was delivered. In some cases, the highway was built before this ever came about.

Farmers are entitled to a settlement which will leave them in the same income position as before. Obviously, this covers far more than the price of ten acres. But it seems that the Annapolis farmers have a long struggle ahead, in dealing with this branch of government.

Government involvement in agriculture

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more than just drinking coffee," Mr. Janssens suggested.

He further expressed, on behalf of the executive board, deep appreciation to the members for their faithful support during 1978. The $71,000 budget, based on a membership of 550, was nearly met, and would have been met, had it not been for the postal strike in the end of October.

A wide range of agricultural and other related issues were discussed and further dealt with from a biblically-directed point of view.

Some of the involvements worthy of special mention include the dairy committee's official appeal to the Ontario Milk Marketing Board in response to part of that board's quota transfer policy. In short, that particular policy is contrary to our understanding of justice in allocating available production quota. The dairy committee has called for a more family-farm-oriented quota transfer policy.

Land use policies are another major area of concern fo the CFFO. One of the Locals, Haldimand-Norfolk, has made a submission to their regional government on regional planning policies. A follow-up submission has been made to the provincial Minister of Housing.

A brief dealing with CFFO concerns about reorganization within the Ontario Ministry of Agriculture and Food was presented to Mr. Newman, Ontario Minister of Agriculture and Food, in June.

The International Plowing Match, held near Wingham in September, provided staff and some 21 volunteer-members with a golden opportunity to witness to a great number of people. The CFFO became a reality in the minds of many. In our tent we had a display of a large mounted map of Ontario. On that map every member was represented by a coloured pin.

CFFO treasurer, John Sikma from Newcastle, presented the budget for 1979. Total budget disbursements were set at $88,400. This represents a substantial increase over the budget of the previous year. Increases are partly due to a stepping up of publishing CFFO views via newsletters, quarterly publications and news releases. Because of such growing activity, office space is being expanded. Moreover there are two full-time secretaries.

On the receipts side of the budget we are counting on membership fees of 600 members plus donations from the members and other supporters. The membership fee for 1979 was left at $100. There was a proposal by some locals to increase the fee to $125. This was not acceptable; but the budget does contain a major $20,000 item called "donations from members". Both the new budget and the membership fee for 1979 met with strong support from the delegates.

The convention adopted a rather urgent and strongly worded draft statement in response to a Consumer's Association of Canada letter to the recently-held First Minister's Conference. The CAC letter cites "the critical food price situation confronting Canadian consumers" and calls upon the First Ministers to adopt the CAC's seven-point program of attack on food price inflation.

The unanimously adopted resolution takes issues with the CAC's assumptions about food prices.

"The CAC misleads by not recognizing that food for Canadians has never been more reasonably priced. Consumers are spending a significantly smaller percentage of their incomes on food than 10 or 20 years ago. In addition they are bringing home much more processed food than in the past. CAC's refusal to begin the evaluation of food pricing from these facts is dishonest."

The statement urges consumers to be more responsible. *"The Consumers Association of Canada's November 28, 1978 letter to the First Ministers' Conference is a great disappointment to the members of the Christian Farmers Federation of Ontario. We urge Canadian consumers to take a more responsible approach to food policies than that demonstrated by the CAC statement. We urge Canadians to withdraw their support of the CAC if that organization continues its ill-advised, misleading, and even dishonest statements on food policy."*

The CAC will be asked for a meeting to discuss these concerns.

As the convention agenda neared the end, all conventioneers joined in a joyful singing of "O, for a Thousand Tongues to Sing" and "Now unto Jehovah, ye sons of the Mighty".

Rev. Henry Gunnink of Orangeville led conventioneers in a closing prayer of thanksgiving.

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Church Page

Pastoral Pondering

The kind of people who meet here

Perhaps some 400 people will celebrate the Lord's Supper in our church this morning. Four hundred people who say: Jesus is everything to me. Or to put it in the words of our beautiful confession in the Catechism: "I am not my own, but belong ... to my faithful Saviour Jesus Christ." Of course, such people want to come back for the evening service to share their joy and praise with fellow believers and to grow stronger in that blessed faith. Such people know what to say when invited to what may be little more than a booze and dance party. Such people would not be caught dead in a strip-tease joint. They won't be party to any rip-off scheme. They appreciate the opportunity to engage in Bible study with members of the household of faith. They thank God for every form of Christian education from which their children can benefit. They know where the meaning of life is found. They know, for they celebrated communion with Christ.

Rev. A. Van Geest
Ebenezer Chr. Ref. Church
Trenton, Ont.

Where we meet is secondary

The other day when three Calvin professors made a presentation here on the stewardship of God's creation, one of them looked around the church sanctuary and said, "This is one of the most beautiful churches I've ever been in. I hope you're proud of it." It's also one of the cleanest, thanks to the Staring's.

What the Calvin professor said got me to thinking. It's nice to have a good, functional building that's an antique beauty. But the church is not a building, the church is a community of people. I wonder if some investigative team from heaven (Gabriel *et al*) came here and looked at the real church, the congregation of forgiven sinners, they would report back: "This is one of the most beautiful churches we've ever been in!"

I'd rather worship in a congregation where there is genuine faith, love for one another, a vision for reaching the world and a willingness to suffer even if the building is a mess than in a congregation whose beautiful building houses a dead body. That reminds me of something J.I. Packer writes: "Churches must always be open to the immediacy of the Spirit's Lordship" and "disorderly vigor in a congregation is infinitely preferable to a correct and tidy deadness."

First Chr. Ref. Church
London, Ont.

The Family, a place to learn and to grow

The family which is experiencing many dangerous attacks engineered by the evil one needs to be preserved, because it is the unit with which God has established his covenant. It is the place where parents ought to teach the love of God and love to neighbours by their life, word and example. It is the place where the child must learn to function as God's covenant partner and where God's children help each other to grow in willingness to respond to God's promises.

Rather than coming with many extensive questions on paper I suggest you have an open discussion on the family, the joy and the burdens of family life, the parental duties and the privlleges and responsibilities of the children as well as the specific problems which beset today's family and threaten its existence

If you insist on following a list of questions for your guidance, here are a few possible discussion starters:

- What, in your opinion, is the important role the family plays (has to play) in today's society?
- What are some of the dangers that threaten the existence of the family unit in our modern age? Could you imagine the disaster of extinguished family life? Do you see the threat having become reality here and there?
- Are you able to set aside time together as family to talk, do games, talk about the Lord and pray? Is it necessary to make time for that? Are you willing to do that?
- What goal do you have in mind when you think of educating your children?
- Some people are without a family unit in our congregation: single persons, widows, widowers. Some people are without grandparents within reachable distance, some grandparents have no children or grandchildren anymore. Have you thought about "adopting" a grandparent or "adopting" a single person into your family?
- What should we say to a mother who is not a so-called working mother and excuses herself by saying: "I am just a housewife ... "?
- What is the danger for the family if a life partner is chosen with whom you cannot be one in faith?

First Chr. Ref. Church
Chatham, Ont.

A letter from Haiti

We recently received a letter from Liz Haanstra who is now working in the Haitian Christian Center for the Deaf in Port-au-Prince, Haiti. For your information we reproduce her handwritten letter.

"I've been here for just over four weeks now and God has been very good to me. I am teaching the senior deaf children. Our highest class is grade 9. I teach Math to grades 6-9. In the afternoons I teach Home Ec. to 12 of the older girls and will be teaching physical education. All this keeps me very busy.

I live in the school (a condemned hospital) with the children and other staff and share a bedroom and bathroom with a Christian nurse. We get along quite well. We only have cold non-drinkable water. We eat our meals with George and Christine, our directors, in their home which is on the same grounds as the school.

Port-au-Prince, our capital, is an interesting city. It "houses" over 500,000 people. The most elite live here as well as quite a number of Americans. Many of the missions have their headquarters here also. Yet, some of the poorest beggars, much filth and poverty also exist in this city. There are many who live continually in the streets, having not even a hut to call their own. There is also quite a bit of sickness here.

Yet Port-au-Prince is a bustling city. There are many cars and people are always everywhere. They way most people get around, the way we often travel, is by a tap-tap, a small truck with two benches in the back for passengers. The cost is only 9 cents.

We have about 110-115 students in all. Since we only have about 90 beds, some of the little children share beds. Some of the boys sleep on mattresses on the floor. The kids are really neat. We all get along well. The children love attention and in turn are very affectionate.

Although I miss my friends and family in London and at home very much, I am happy to be here.

May God bless you richly as you continue to follow Him. In Christ's love, Liz Haanstra.

First Chr. Ref. Church
London, Ont.

The value of Japanese mission work

Here in Tokyo it is ten days before Christmas and in true Japanese fashion we would like to extend our greetings and best wishes for the year 1979. In the Orient, the New Year is of far greater significance than is Christmas. The Christian Church may be small when compared to the total population, but its members certainly do prepare for Christmas. Each year this is a time of joy and fellowship in the Christian Church.

Christmas is also the time when many people are baptized. In our own chapel during the past year we have seen much evidence of joy and growth and for this we are very grateful. One lady, Mrs. Shimobe has been coming to our church for two years and just recently she was given the liberty to say that she felt that God had called her to be a member of His family. So you can well imagine that Christmas this year will be a very special day for her and for us all, as she receives the sign of God's deep grace in her life. We continue to pray for her husband and children.

This year on December 31st, when the Buddhist temples toll their bells 108 times, once for each kind of human sin, Mrs. Shimobe will not have to be concerned about getting rid of her sins through Buddhist prayers. On January 1 she will not have to present herself with all the other millions at a Shinto shrine and ask the priests and spirits to look on her with favour during the coming year. She knows now that the Lord came into this world for her sake also, and now she can face the future with a totally different outlook. And just imagine this scene being repeated not only in many other churches in Japan, but throughout the entire world!

What a great and powerful gift we celebrate on Christmas Day! And so as you begin the New Year (the year of the Lamp in Japan) we wish you God's choicest blessing on your personal, family and church life. What a privilege it is to know him: to know that he leads the way, also in 1979.

The Kwantes family in Tokyo.
First Chr. Ref. Church
Victoria, B.C.

Church service in Liberia

Let me try to describe a typical church service here in Liberia. The combined service I attend evolved out of the TEE (Theological Education by Estensen) classes and is run by the 10 pastors and 2 or 3 missionary ladies who are in the class.

Imagine a mud and stick building with a tin roof, about 40' X 20'. There is one door and several windows in each of four walls, allowing for good ventillation. As you enter the mud floor building, you move to the right or left, depending on whether you are a man or woman. In the front of the building is a table at which sits the president of the group along with his assistant and a man who acts as secretary and translator on your behalf. Slowly the church begins to fill.

When the president deems that there are enough people to start the service he asks the choir to lead in the singing. The choir usually consists of three or four women who will alternately lead in the singing of a song. The lead singer sets the beat and from her/him the two boys who play the rectangular drums and those who hold the rattles, take their cue. As the lead singer sings a song about God's power, you will join in the response, every sentence or so. The women in the congregation quietly clap their hands to the rythm and sway gently if the music is quiet.

Prayer follows all this and the order of worship is announced. Visitors are welcomed and introduced. Applause follows and you are asked if you wish to say something. You do and so you stand up as well as your translator. As you say a sentence he repeats it in Bassa.

One of the pastors comes around with a metal plate and you put in your big round dollar. Paper money is not considered food money here. Your neighbour takes out a quarter, which she has tied in the corner of her lopa, a length of cloth worn as a skirt by the women. Since this is more money than she wishes to give, she takes the appropriate change out of the collection plate and reties it into her lopa. No peppermints are passed. A prayer of thanksgiving follows the collection. Then after some singing, it is time for the sermon.

Holland Marsh
Chr. Ref. Church
Newmarket, Ont.

Banner editor nominees

The Board of Publications of the Christian Reformed Church has come with a nomination of three men for the editorship of The Banner, after Dr. Lester DeKoster retires at the end of the year.

The Board, meeting in Grand Rapids, Mich. last week, nominated Rev. W.D. Buursma, Dr. James A. De Jong and Rev. Andrew Kuyvenhoven. The names of the three men will be presented to Synod and a decision will be made by that body when it meets in June.

Rev. Buursma is a minister in Kalamazoo, Mich. Dr. De Jong is on the faculty of Dordt College, Sioux Center, Iowa. Rev. Kuyvenhoven is pastor in Clarkson, Ont. He was also education director and theological editor with the Board of Publications and is author of the devotional book, Daylight.

A fourth nominee, Mr. Marlin Van Elderen, withdrew his name.

The new Banner editor will be appointed in June and will begin his work in January, 1980.

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Focus

East German Christians distressed

EAST GERMANY (RES) — Clear disappointment was registered at the late autumn and early winter meetings of the eight regional Synods of East Germany's Evangelical Synod. Meeting in the historic Reformation city of Halle, the Synod decried the continued discrimination faced by Christian parents and children in the public school system.

The assurances given last March to the board of directors of the Federation of Evangelical Churches by Communist Party Chief Erich Honecker that there would be no more such discrimination "has not yet been realized" according to the Synod of Saxony, largest of the eight regional Synods.

The meeting last year with Mr. Honecker, referred to by some Christians as a church-state summit meeting, must according to those present be understood as an indication that "the existence of Christians should not be seen as an embarrassment of incompleted socialism, but as a sign of realism by the state authorities that they are prepared to accept Christians as an established group in society."

Testimonies heard at the Synod, however, told a variety of experiences by different Christians. Some Christian factory workers had found a more friendly climate. Reports of continuing discrimination in school persist: deserved good grades are being withheld from Christian students, some teachers still counsel students against taking confirmation instruction, Christian parents are made unwelcome in parent-teacher associations. According to the Synod, "the tension persists between the educational goal of Communist personality and the constitutionally guaranteed freedom of faith and conscience."

Abortion fund returned

WINNIPEG, MAN. (CCP) — Revenue Canada here has unfrozen the funds of the Manitoba Alliance Against Abortion which had been donated by the public to fight the federal abortion law.

Apparently, the $32,000 in the fund had originally been seized to pay for back taxes of Joe Borowski, president of the Alliance Against Abortion, who had not filed income tax returns for several years. Mr. Borowski, a former highway minister in the Manitoba government, has initiated legal proceedings against the federal government to show that the abortion law violates the Canadian Bill of Rights. Income tax officials simply informed Mr. Borowski's local lawyer, Murdach McKay of Winnipeg, that the fund had been unfrozen.

Mr. Borowski said there are two possible reasons for this move. "First of all, we had informed Revenue Canada that we were going to lay charges of theft against them for seizing these funds," he said. Also, he was prepared to call numerous witnesses to prove that the money in the Alliance Against Abortion Supreme Court Fund did not belong to him, but was specifically designated to fight the court battle.

But, it was pressure from Ottawa that turned the tide, Mr. Borowski believes. Hundreds of letters and telegrams had protested the move to Prime Minister Pierre Trudeau, Opposition Leader Joseph Clark and income tax officials.

by Ralph Heynen

PASTORAL COUNSELLING

A Cheerful Heart

King Solomon said; "A cheerful heart is good medicine, but a downcast spirit dries up the bones." When people sink into the gloom of depression or when people are in momentary depression because of something that has happened in life there is this feeling of awful despondency. You begin to wonder whether such people will ever be able to laugh and smile again. After they get over the depressed mood there is again the ring of laughter because laughter is a sign of health. One of the marks of Christian mental health is to have a sense of humor. God gave man the power to weep, but also the gift of mirth. We can catch the emotional response of the gloom of life but we can also see the funny side of life. We should be able to see this even as Christians.

There were times in the history of the Church when people had the feeling that a Christian shouldn't laugh, at least not a hearty belly laugh. Alexander Cruden, the noted author of the concordance of the Bible, wrote in 1769, "To laugh is to be merry in a sinful manner." I believe I have met people who have that same feeling about life. There are those who seem to say, "What is there to laugh about in a world like this?"

Possibly we are taking life and ourselves too seriously. There is room for humor and room for laughter. There have been many pastors and preachers who were stern prophets of God in the pulpit, but they could laugh very heartily. I can well remember leaders of our church in days gone by who would visit our parental home and there was always a good deal of enjoyment, mirth, and laughter. It seemed good to see these people who were devote, earnestly concerned about the well-being of the church, but that they were also able to see a funny side of life.

There are certain things that would make you laugh that don't particularly touch me and, of course, there are things that I find very amusing which you might personally find rather dull. It would be interesting to discover why this is so, but we must see to it that our humor is clean and free from any trace of irreverence. It should not be an expression of malice. Today I believe that humor has been abused in a rather dreadful way and the things that people laugh at when they watch T.V. is not always the kind of thing that ought to inspire humor in the life of a Christian.

There are those who have an empty laughter. Solomon says about empty laughter, the laughter of a fool: "It is like the crackling of thorns under a boiling pot." That I think is a beautiful psychological description of some of the people who are classified as humorists as they are using their humor as a means of getting out some of the feelings that they have.

Some of these feelings are not particularly uplifting. You pass a bar where liquor is sold and there is usually laughter and mirth. It seems to be a place that makes people laugh and often they laugh very loud. As they drink or if you simply pass the time there, it is the kind of place where people find enjoyment, mirth, humor, and laughter. It is a poor place to find humor and it covers up the aching heart that lies underneath it all. This is called empty laughter.

We need humor, but the modern comedians have certain things about their humor that I find objectionable, such as the humor used by means of throwing stinging barbs and angry comments. For example, a humorist will get up and talk about doctors, or how things go on in an airplane, or things that happen in a store. They use all these things in order to vent their feelings of anger because of what happened to them, and in all the humor that they express it's running down a business or another person. They use angry barbs and many people laugh at them. Then there are humorists who tell jokes at the expense of their wives, or wives at the expense of their husband. They tell about the things that have happened, how dumb their wife is, or what foolish things she does, in order to get laughter. This is at the expense of someone else and basically it does not fall into the area of humor of a Christian.

We must be careful that we don't take ourselves so seriously that we feel offended when people laugh at us. There are people who can laugh heartily when the joke is at the expense of someone else, but they cannot take the joke when it is turned in their direction. Such people are too easily threatened. They are like a child who makes a mistake and instead of just accepting it or saying, "I'm sorry" bursts into tears. Our invitations in life can often be resolved if we can look at the funny side of it and if we can laugh at things rather than cry about it.

God gave us humor and we must use it as an outlet for our emotions. How often the irritations of life can be resolved in moments of pleasantry and laughter. Tensions at a church meeting can be broken up by means of laughter, the same as in a home when things get tense. I believe Jesus used humor. I can imagine that His audience broke into laughter when He talked about the man who was swallowing a camel, or when He pictured a man with a big beam sticking out of his eye trying to get a little speck out of the eye of his neighbour. I would find it impossible to think of Jesus as being truly human if he didn't laugh. He wept when He was at the wedding in Cana. I'm sure He joined in the laughter and who has more right to laugh than a Christian?

The "man of the world" may laugh, but it is hollow laughter — shallow and empty. The life of an unbeliever is tragic, but in the Christian life there is a fountain of joy that never runs dry. There is a source of happiness that helps us to see life as it is, both sadness and joyfulness. We can rejoice when we see the things about us that reflect the spirit of true gratitude, love and joyfulness. I believe that the victorious life requires also the ingredient of humor, laughter and the perspective of life that is able to smile even when the going is a bit rough.

When Jesus said to His disciples, "Be of good cheer for I have overcome the world," that is the same word that Solomon used when he said, "A cheerful heart is good medicine." For some people humor is the best medicine and an important ally of faith. Going through life with a long face and a constant frown is not a very good witness for a person's Christian faith. Let's learn to laugh, to smile. After all, being a Christian is a joyful experience.

THOUGHT FOR THE WEEK

Christ takes us as we are and then fills the vessels with His spirit and His faith. We still face problems but at the same time we can see life through the eyes of the Spirit and we know that we shall conquer through Him that loved us.

RRSP basics

by Harry Houtman

In this second article we'll pay attention to some important basics of the Registered Retirement Savings Plan.

1. **Purpose** — The RRSP was created under federal tax legislation. For many years already, employees of companies that had pension plans could contribute to such plans and deduct their contribution from income. If it isn't part of income, it also isn't taxed, and even places the income earner in a lower percentage tax bracket.

To help all those people who were self-employed, or worked for others who did not have company pensions, a few years ago the federal government introduced the RRSP to help anyone in Canada save tax-exempt money for retirement. Therefore, the over-all purpose is to plan for retirement, a pension. With this in mind, evaluate your priorities. Should you be saving for retirment now? If yes, how much of your income should be set aside?

2. **Spouse** — If you are a one-income family, consider seriously taking out the RRSP in your spouse's name (echtgenoot). You as income earner may deduct up to 20% of your income a year, not to exceed $5,000. Even if you contribute to a company pension plan, you may contribute an RRSP up to 20% of income, not to exceed $3,500 minus your contributions to your company pension.

The amount contributed to your spouse's plan is deductible from *your* income. Eventually, when your spouse draws the RRSP money out (different possibilities), your spouse declares the money contributed and all the earnings on it as income. The assumption is that in nearly all cases your spouse and you both having some income will be cheaper for income taxes than if you had all the income alone.

3. **Beneficiaries** — When you apply to open an RRSP, you name a beneficiary. The named beneficiary, upon your death, would receive the funds from the plan. Your first choice, if you are married, should be your spouse. Your spouse is your "primary", your "first" beneficiary, if living. This is very important. Your spouse has choices at your death which can save thousands of dollars of tax on even a $10,000 to $15,000 RRSP. A second possibility is to name your estate. The full RRSP amount, plus all earned income in the year of death, plus all taxable capital gain becomes your income for that year. This can become very high even for people whose ordinary annual income is average. Personally I would advise against naming the estate as beneficiary in nearly all cases.

Other possibilities include naming your children, your needy parents, needy friends or charity as beneficiaries. If you are married, these other options would probably be "secondary" beneficiaries. A secondary beneficiary would inherit your RRSP only if your "first" or "primary" beneficiary had also died. Be careful about naming children under 18 as beneficiaries since this could cause the money to be tied up in trust until they become 18. The advantage of naming a charity (or more than one) as beneficiary is that upon your death the full amount is transfered to the charity and no income tax whatever is paid on the money. Naming a charity as an RRSP beneficiary, whether "primary" or "secondary" should be done carefully and thoughtfully, keeping in mind the needs of dependents, if any, and the assets of your whole estate.

Beneficiaries can be changed at any time. Simply go to your RRSP institution and request a change. You are under no obligation to tell anyone that he/she/it is a beneficiary, nor do you have to notify the beneficiaries if you remove the name. The beneficiary provision only takes effect upon your death, and in no way restricts you during your lifetime.

4. **Timing** — March 1 is the deadline, the advertisers tell us. Dead line for what? Only for obtaining a deduction against last year's income. You can contribute to most RRSP's any business day of the year. Often you can contribute on an installment basis by automatic chequing account deductions.

5. **Changes** — Most RRSP's can be moved and changed. If you wish to put your money into a trust company instead of the bank, for whatever reason, simply go to your trust company, fill out an application, and then go to your bank and request a transfer of your bank RRSP funds to your new trust company RRSP. The reasons for changing can be a personal move from one city to another, a change of financial institutions for business reasons, a better rate of interest in one plan than another, or a different type of investment. Do ask about costs. A transfer does not affect your $5,500 or 20% of income limit. It is also possible, and in many cases advised, to have more than one RRSP.

Next week:
Four RRSP investment approaches

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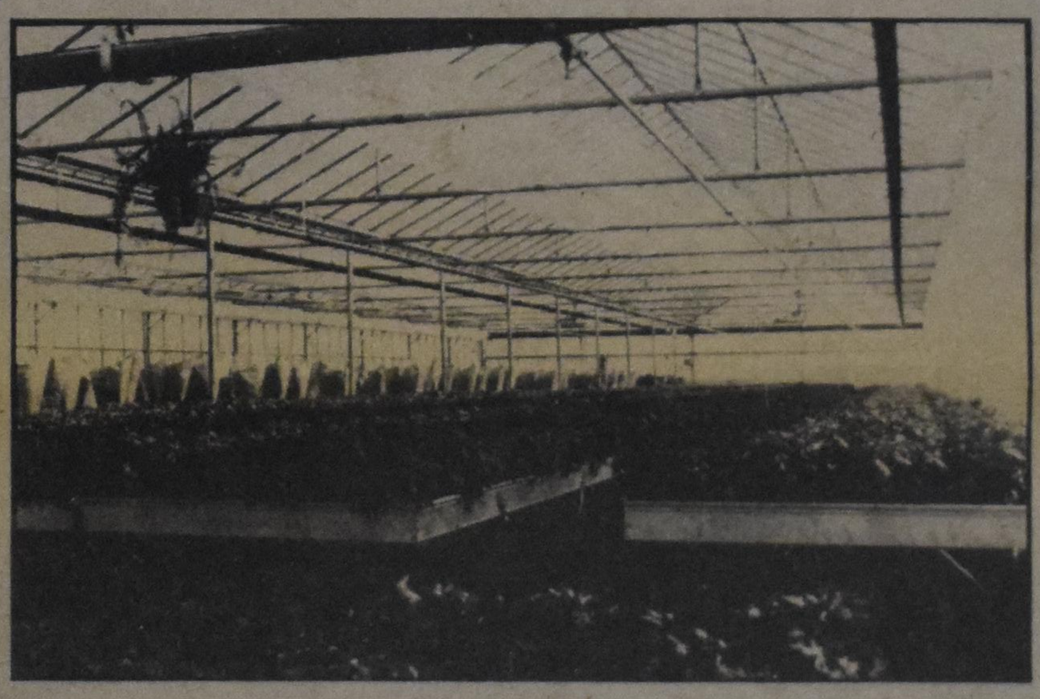

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The King's College: Questions and answers

The response to The King's College thus far has been very good. High school and college students from across Canada have written to the College requesting information. Since there are a number of common questions that students and parents usually want answered, this article will take that format in supplying some basic information.

1. What are the admission requirements?

Students from Alberta, British Columbia, Manitoba, New Brunswick, Nova Scotia, Prince Edward Island, and Saskatchewan must have completed an academic, matric, or university-prep program through grade 12 and must be eligible for admission to a university in their home province. Students from Ontario must have completed grade 13 and be eligible for admission to a provincial university. Students from Newfoundland must have completed one year at Memorial University, and students from Quebec must have completed the first year of the C.E.G.E.P. academic program.

2. Why do Ontario students need an extra year of high school compared to students from other provinces?

Because of differences from other provinces in course content and programs, Ontario students wishing to continue education at the university level require a year of academic preparation in order to be at the same level as students completing grade 12 in other provinces.

3. What are the consequences of going to college without grade 13?

Although the prospect of another year of high school before going to college may not be appealing to many students, the consequences of missing grade 13 are serious. Ontario students without grade 13 cannot get into graduate programs in Canadian universities, they are not eligible for teacher certification in any province, they cannot teach in any Christian schools except Ontario ones, and they cannot attain professional status in any organizations. In the past, college graduates without grade 13 have had to make up this deficit by taking another year of college.

4. Should I as an Ontario student go to college for an extra year rather than take grade 13?

No. The courses normally taken the first year of college are not diverse enough to cover the material taken in a year of university preparation at the high school level.

5. What courses should a high school graduate have in order to be prepared for continuing studies at King's?

A student should have completed at least five courses in academic subjects at the grade 12 (or 13) level. One of the courses must be English. The other four courses should be from the following: French, history, mathematics, biology, chemistry, physics, art, drama, and music.

6. Are there any other admission requirements?

In addition to his application form and high school transcript, a student must submit two letters of recommendation — one from his high school principal or counsellor and one from his pastor or similar adult acquaintance.

7. If I wish to study at another college or university in Edmonton at the same time I study at King's, how do I go about applying and registering?

A student wishing to study at another institution should apply directly to that institution. He will, therefore, have to send in two application forms, two transcripts, etc. If a student wishes to help in setting up a combined program he can write to the Director of Student Affairs at King's. During registration week, students attending both King's and another institution will receive help in registering and completing a schedule which allows them to take courses at both places.

8. What courses are available at King's?

In the 1979-80 school year, courses will be offered in English, history, biology, psychology, music, Biblical studies, educational psychology, philosophy, sociology, and economics. A student can, therefore, begin a degree program in the arts, music, science, or education and take all or most of his first year courses at King's. Special course requirements can be met by taking a combined program at another institution.

Second-year courses will be added in the 1980-81 school year. Adding the third and fourth year is still under consideration and will depend on student enrolment and the interest in various degree programs.

9. Will courses at King's be accredited at other colleges and universities?

The College has received assurances from The University of Alberta that the College's courses will be considered for transfer credit. Such consideration can take place only when the College is in existence. The excellent academic background of our professors, the calibre of our students, and the quality of our courses are all factors influencing a favourable decision by the U of A.

The following Christian colleges also have said they will assess King's courses for transfer credit: Trinity Western College, Langley, B.C.; Calvin College, Grand Rapids, Michigan; Trinity Christian College, Chicago, Illinois; and Dordt College, Sioux Center, Iowa.

10. What are the costs of attending the King's College?

Academic costs:

Tuition (per year)	$1,100
Books	200
Fees	50
	$1,350

Living Costs: room and board or shared apartment (8 months, $1,200 - $1,400; bus passes for city travel, $120; plus travel to and from home town, and miscellaneous daily expenses.

The total cost for a year will be approximately $3,000 to $3,250.

11. Is financial aid available?

Negotiations with the Alberta Students' Finance Board are still in progress. Once an agreement has been reached with the Alberta board, the boards of other provinces will also be contacted.

12. Are any scholarships available?

A limited number of scholarships are available at this time. The College hopes that other individuals or companies will make scholarship money available in the future.

13. What about the job opportunity on and off campus?

There will be a few campus jobs available to needy students. The job market in Edmonton is probably as good as, if not better than, any other city in Canada. A student will have to do some "leg work" in finding a job, but jobs are available.

14. What are the advantages of studying at King's?

The King's College will offer quality education. It will provide students with education in a Canadian context so that students will be able to meet the needs of a changing Canadian society. It will offer students a basic liberal-arts education so they are equipped to understand and address complex problems in all areas of life. But most importantly, King's will give students the Christian perspective required to witness for Christ in everything they do and to give meaning to their family relationships, their jobs, their community involvement, their leisure time, and their church life.

RES news exchange

United Reformed church

SOUTH AFRICA — Without a dissenting voice, the brown Dutch Reformed Mission Church (N.G. Sendingskerk) has joined the Reformed Church in Africa (Indian) and the black Dutch Reformed Church in Africa in favoring one united church. The goal is one united church for all who hold to the Reformed persuasion: Indian, black, brown and white. The Synod received a memorandum in which three possibilities relative to church unity were suggested:

-An ecumenical synod which in principle would be the same as the existing Federal Council of 1960 to establish a meaningful bond between the churches belonging to the family of Dutch Reformed churches;

-An overarching synod with limited authority to make decisions. Such decisions would be limited to those that concern creedal matters, the Church Order and other items that are of direct common concern;

-Unity on the synodical, particular synodical, and regional level, exclusive of the congregational level. This would imply the formation of congregations on the basis of language, culture or area.

Despite the unanimity with which this decision was adopted, spokesmen for the Mission Church were apprehensive about the (mainly practical) difficulties involved in implementing the decision. One of the greatest roadblocks might be the attitude of the white Dutch Reformed Church toward the proposed unification. (The decision of the Mission Church was taken before the DRC white church convened.) The "mother" church was uttered a flat "no" when it overwhelmingly rejected the formation of an umbrella synod, combining all four churches.

Final break with sister church

SOUTH AFRICA — The Synod of the Dutch Reformed Church (NGK) in South Africa decided unanimously to dissolve completely its ties with the Reformed Churches in the Netherlands. The reasons given were the serious doctrinal aberrations in the Dutch churches as well as their continued support of terrorist groups.

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A time to celebrate — 50 years as organist

by John Zantingh

Rev. Zantingh is pastor of the Calvin CRC in Dundas, Ont.

As a congregation we are going to honor a man who has become very dear to us over the years. On Saturday, February 24, the Lord willing, we dedicate an anniversary concert to him, our esteemed organist, in the Calvin Christian Reformed Church of Dundas. For half a century the Lord used him to inspire God's people to sing and praise our heavenly Father.

Jan Vriend was born on January 11, 1903, in a big farm house close to Andijk in the Netherlands. His father was a gardener. Already at the age of 10, he tried to play a two-base harmonica in the attic, an instrument which belonged to his older brother. He practised on it long enough to play it well. Later on his brother gave it to him as a wedding present.

In 1911 his parents bought an organ, an 'harmonium'. He tried to play it on his own, and succeeded in playing quite a few songs in a very short time. His school teacher advised his parents that he should take organ lessons. So the minister's daughter taught him one year, then another teacher for two more years. Then for a while he lost interest, mainly because the local teachers could not teach him any more. But his father encouraged and urged him to continue.

Then he got a bigger organ in 1915 at the age of 12. Mr. P. Faust, a baker, who was an organist in the church at Andijk at that time helped Jan Vriend further. This was not always easy, for his teacher was at times quick-tempered. Nevertheless he made excellent progress for a number of years, not only on the organ but also with the clarinet.

At this juncture he had to go beyond Andijk to continue in the study of the organ and its music. In Enkhuizen he managed to get the teaching services of a professional organist, Mr. R.G. Crevecoeur, a first-class Bach player. From him he learned music theory, known as "harmony" and "contra-melody". For a while he was substitute organist for his teacher in the big church in Enkhuizen. But the people did not mind the little farmer from Andijk, for his playing was excellent.

Then on February 23, 1929, he received a letter stating his appointment by the consistory as organist of the Reformed Church in Andijk. Thus his career as a church-organist began. For 21 years he served this large congregation, and was always successful in having the people sing with enthusiasm. In addition to his regular church-playing, he also presented several organ concerts, either alone, or together with other organists, such as Cor Zee and Piet Ouwens, also of Andijk

In 1950 Jan Vriend and his family immigrated to Canada where he became organist in Chatham for two-and-a-half years, and one-and-a-half years in Dresden. Upon moving to the Hamilton-Dundas area he continued his career as organist in the Calvin Christian Church of Dundas for about twenty-five years, and still accompanies the congregation often, in a very competent way. Most of this time he was caretaker of the church, too, a favourable position as he was never far away from the organ. For quite a number of years he shared the playing with his younger colleagues, Case Vander Kruk and Len Van Geest.

During these years he also taught organ to quite a number of pupils, a few of whom are able to lead the church in singing. In 1964 while he was on a trip in Holland, he gave a concert in the church where he played for 21 years.

Jan Vriend is a very unassuming person, and in that way he also plays the organ. His sensitive feelings one can easily recognize in his performance. It is our conviction that this little man was used marvellously by the Lord in playing the organ, and in the manner he played it. His talents have contributed very much to the well-being of the worship services. We give thanks to God for Jan Vriend and his humble service.

In this anniversary concert, two well-known organists, Andre Knevel and Peter Spoelstra, will play in this concert. Together we want to pay tribute to an unselfish servant and glorify the Lord for the gift of music.

How to read the Bible

Interdenominational Institute of Exegesis

Christians listen to God by way of the Bible. As the Reformation rallied around the Scriptures, so the Church continues to reform by the Word of God. C.H. Spurgeon, John Knox, Bishop Cramer, and A. Kuyper all held to the reformed faith from different backgrounds. The central focus of Scripture unites men and women today as well.

The International Association for Reformed Faith and Action (IARFA) began 25 years ago in France. Drs. Philip Highes, Stanford Reid and Paul Schrotenboer have been participants and members from its start. IARFA upholds the sovereignty of God as revealed in Jesus Christ and proclaims this over every department of human activity. With the Bible as sole foundation and final authority, IARFA upholds the Apostles' creed, the Nicene creed and the Athanasian creed. Now with 25 years of solid work behind it, IARFA is actively seeking formal organization in Canada.

The International Reformed Bulletin presently stimulates many Christians. A small annual conference at Crieff has revealed continued interest in the work of IARFA; Dr. Stanford Reid has been a driving force behind this. The last Crieff conference appointed an ad hoc committee to propose a constitution, sponsor another conference, and develop a summer institute.

The Reverends Wallace Whyte, Gordon Fisch (secretary), Arie van Eek and Ed Den Haan (chairman) form the committee and now ask for your support.

March 23, at 9:30 a.m. will see the start of our one-day conference.

The proposed constitution will be tabled for discussion and action. A topic will be discussed for reformational development. Men and women of diverse backgrounds will meet to further the reformational cause in Christ.

The Institute will be held at the University of Guelph July 30 — August 3, 1979. Purpose and theme have been set as:
—strong Biblical focus with the view that we are attempting to equip the equipped, i.e. to enable those who use God's Word to open God's Word.
—a prospective using history and men of history that might sensitize ourselves to the reality of God's universal demand in our day and in our calling ... the concern ... would deal strongly with sound foundational themes that will meet the needs of pastors and teachers in their calling for the King.

Three speakers are being contacted to lead in the Institute. Several others will give specialty lectures to further the scope of the conference theme. May we count on your support of prayer, concern and stimulation to have a good attendance and Institute?

Ed Den Haan

FROM COAST TO COAST

ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat)8:30 p.m.910
Edmonton-CHQT... 8:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB .. 8:30 a.m. 1280
Peace River-CKYL.. 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR..... 11:30 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM..... 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Cornwall-CJSS..... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Hamilton-CKOC ... 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC.... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS .. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK..... 8:30 a.m. 1070
St. Thomas-CHLO.. 4:30 p.m. 1570
Stratford-CJCS..... 1:00 p.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM... 8:00 a.m. 101
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN ... 5:00 p.m. 1490
Middleton-CKAD .. 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 10:15 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF.... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:30 a.m. 790

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal ... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 55[illegible]

THE BACK TO GOD HOUR
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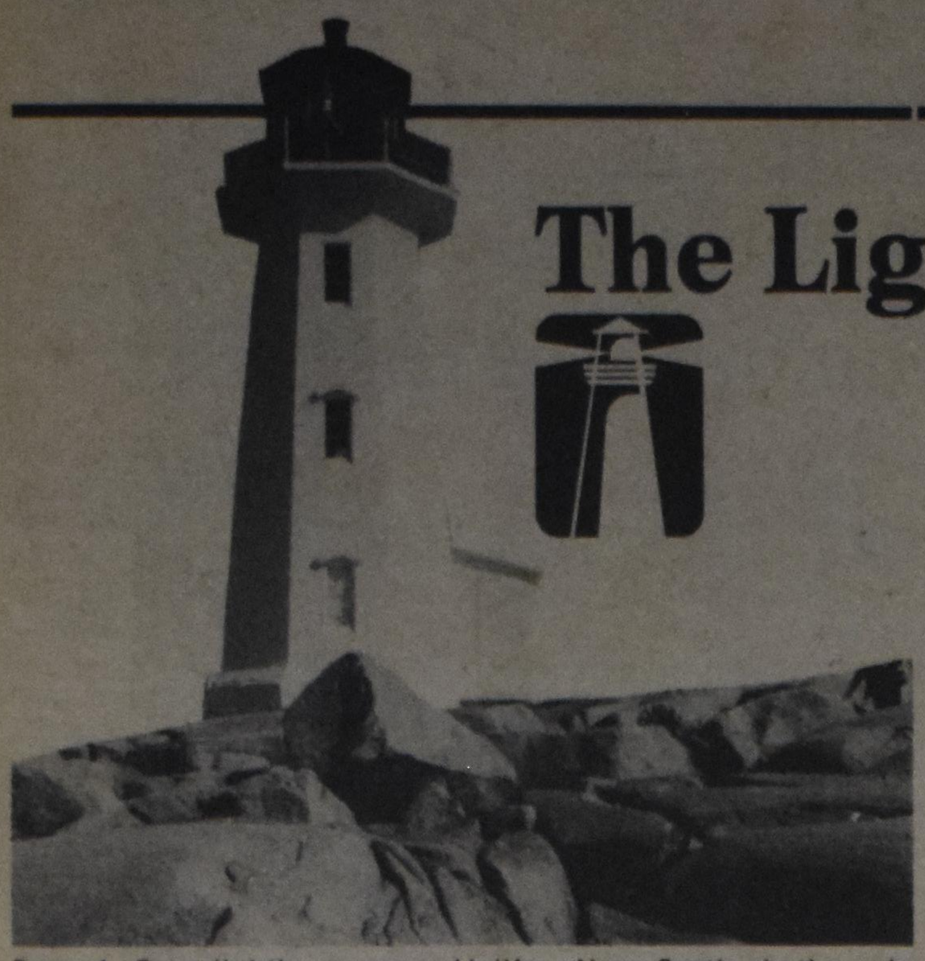
The Lighthouse and the lighthouse



Peggy's Cove lighthouse, near Halifax, Nova Scotia, is the only Canadian post office located in a lighthouse. [Nova Scotia Communications and Information Centre Photo.]

Rev. J. Hielkema

Rev. Hielkema is director of the Lighthouse in Toronto, Ont.

This year, the inner city ministry or the community ministry of the Christian Reformed Church of Toronto, better known as The Lighthouse, shall have existed ten years. Its present location, 1008 Bathurst Street, is not the original place where it all began. It is, however, not the intent of this article to give you all the details of The Lighthouse's early beginnings, the growing pains and the many frustrations which seem to accompany this type of ministry everywhere.

June, 1969 was the month in which the first full-time worker was hired to do the work in The Lighthouse. And as we think back over the ten years now gone by, then some of my readers, no doubt, will have vivid memories of these early years, the struggles to get it off the ground, the failures and also success.

Having been The Lighthouse director for only some three months, my personal memory goes back to October 1978, and its history is known to me only from hearsay and reports. The real history is known to the many men and women who gave so much of their time and energy for the work they believed God called them. It is known to the long term volunteers who worked hard, and to its first director, Rev. Ken Verhulst, who faithfully and diligently worked in The Lighthouse for some seven years. These men and women have lived the history of The Lighthouse and it is for them to record it for posterity. I hope that some day one or more will attempt that task.

Jesus once said to the people: "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (John 8:12). But He also said: "Go, and make disciples of all nations". In The Lighthouse we attempt to obey that commandment. And that brings me to the name "lighthouse". Why call it The Lighthouse.

As I said earlier, it is not my intention to bother you with details. My research did not discover the reason for the name and we can only guess. But there is something unique about a lighthouse. The possibility exists that someone in the early days knew something about the history of lighthouses and their functions and suggested the name.

Lighthouses have a long history. They existed centuries before 1969. The first authenticated man-made lighthouse was the renowned Pharos of Alexandria which stood some 350 feet high in 280 BC.

The Romans created many lighthouses in the course of expanding their empire. By AD 400 there were some 30 in existence for service from the Black Sea to the Atlantic. A fragment of the original Roman lighthouse in Dover, England, survived in the 1970's.

These early lighthouses, as the modern ones of today, had one thing in common: they were erected, as a rule, in isolated places and served to safeguard the lives of the seafarers. They were beacons of light to warn the travelers of dangerous rocks and guide them to safe harbours.

You may wonder, what this has to do with The Lighthouse on Bathurst Street in Toronto; what are the similarities, if any? If you bear with me for a moment, you will see those similarities. For a lighthouse to be effective there must be light. But for that light to shine far and wide with great intensity, what is needed is more than a tower and more than a light.

The forerunners of lighthouses proper were beacon fires,kindled on hill tops. The early lighthouses had wood fires or torches burning in the open; sometimes protected by a roof. Woodfires were discontinued in 1800, though after 1550, coal, a more compact and longer burning fuel, was increasingly favoured, especially in north western Europe. It must be clear to all that the effectiveness and the visibility of such lighthouses, especially on foggy nights, was minimal to say the least.

A number of materials was used for illumination but the electric filament lamp, which came into general use in 1920, is the standard electric illuminant for lighthouses today.

With the advent of the Argand lamp, a lighting burner invented by Aime Argand of Geneva in 1784, a reliable and steady illuminant, it became possible to develop effective optical apparatis for increasing the intensity of the light. In 1777, an Englishman by the name of William Hutchison, produced the first practical mirrors for lighthouses. These mirrors could increase the intensity of an Argand lamp almost 400 times.

In 1828, August Freshnel improved on this system and now the best mirror system, which could produce a light of about 20,000 candles, was increased by the Freshnel system to 80,000 candles, roughly the equivalent of a modern automobile lamp. Today, a 250 watt lamp can produce an illumination of several hundred thousand candle power readily with the advanced system of illumination. (Candle power is a unit of light intensity).

As we can readily see, the effectiveness of a lighthouse and the intensity of the light it beams out, depends not on the strength of the source of light, but on the reflection of the source of that light. It does not even depend on the structure of the tower. What makes it effective is the location and the system of reflection of the light.

And now we hear Jesus say in John 8:12, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." How effective does The Lighthouse, does its optical apparatus, does its staff and the many volunteers, reflect the Light of the world? As is the case with all lighthouses, no one will ever know how many travelers are saved by its light from shipwreck.

Allow me to tell you how we reflect that light of the world in The Lighthouse on Bathurst Street in Toronto. There is an open door, warm coffee or tea, a cheerful welcome for all who happen to drop in during the day. There are programs for youths on Tuesday evenings, Thursday afternoon and evening. There is an opportunity for ladies to meet on Wednesday afternoon for Bible study and crafts and an adult Bible study in the evening. We also have a drop-in on Friday evening for those 18 years and over and we have a worship service conducted on Sunday at 2:30, with fellowship before and after the service.

How many people do we reach during the week? It is difficult to give an accurate figure; 50, maybe 60, or maybe more. Our statistics say 75-80. But how many people come into contact, in one form or another, with The Lighthouse above that number is hard to estimate. And we probably don't reach all with whom we come into contact. There are those who ignore the light which we reflect no matter how effective it is done. Some ships run ashore regardless of lighthouses.

It is often very frustrating for those who work at The Lighthouse to never know how effective they are, how many are reached, how well they have reflected the light of Him who said: "I am the light of the world," the one who is the light of life. But in order for The Lighthouse to continue to reflect that light, to do that for which it is designed, it must use the newest methods, up-to-date inventions, the most effective ways for the area in which it is located.

That is the goal of those who work there. But in order to reach that goal they need support. They need prayers, letters of encouragement, phone calls, talents, material and financial support. Think about and pray for those who man often lonely outposts where the sea, or so it seems, is often very turbulent; where the sun and moon are often clouded over, and many ships are in danger of being shipwrecked. Think of them and pray for them and let them know.

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Politics

"Train a child in the way he should go..."

by Ben Vandezande
Politics Editor

It amazes me sometimes to think that all of us, whether we like it or not, have some sort of political identity. If you can read this page you have a certain way of looking at, thinking about and doing politics.

We weren't born with our present insights about politics, and yet they are there. You develop them either by some method that you are fully aware of or by methods you are not aware of. Such a framework becomes our guide as we look at events going on in the world.

Allow me an example to illustrate my point. The present struggles in Iran are a complex of forces each trying to gain control. What is most revealing is how the events illustrate the point I made above. Iran is a country that has undergone a lot of changes under the Shah. Apart from the emperor worship there was the explosion of activity in industry and education. The Shah wanted to westernize Iran.

He obviously convinced a lot of people. But the recent overthrow of the Shah and now of his appointed prime minister Bakhtiar is also a sign that many of the people in Iran do not share his political views and goals for society.

They were moulded by a different view. And when the opportunity arose, they stunned the world with the size of the group that had a different political goal. Thousands have their basic political instincts pointed in an Islamic direction of the old way.

The main point that we need to see is that somehow political feelings, values, and gut reactions become a part of us. My suggestion is that those values often get shaped while we are unaware and that the values we do have are by and large non-Christian. Further, I want to suggest that if we are going to have a Christian political set of values and actions, that will have to be done particularly in the home, church and school. If by the year, 2000, we want to have a broader Christian political movement we will have to start in those institutions which are closest to us and somewhat under our "control."

It is the home, church and school that are most able to begin independent political education. Independent from what? Please follow me through a brief tour of how this process takes place on a larger scale.

I want to compare the general process of education for citizenship in Russia and Canada. In Russia, there is a very purposeful education of all people in the way of the Soviet state. People are hired to train old and young alike in the virtues of the Soviet system. That happens not only in schools, it happens in neighbourhoods, factories, etc. And finally, the message is hacked up with force if necessary even to the point of having block supervision to oversee neighbours to ensure they do not act in another way or else they are sent to labour camps. The process of education in citizenship is intended to bring a certain result and it covers every part of life and it follows through with force if necessary.

In Canada, there is not the same kind of process going on. However, there is a conscious attempt by schools and government to train a child to be a good citizen as interpreted by a man-centered approach to democracy. The fact that schools are run by governments in this country is an indication that they are not independent at all.

This view of life and politics is not presented as systematically as it is in Russia but it is everywhere ie. media, business, etc. We don't force people to stand in line, but those who do stand up for another way, often are put down.

Now, we would call the Russian process of education "forced" and deny that we are being indoctrinated. There is no office in our city which is in charge of our education in the humanistic democracy.

And that is true. And for that we can be thankful. But do we really have the freedom to disagree? Let me ask it differently: How many groups do you know that have a viewpoint very different from that of the democratic way in Canada? There are some but they are few. We do not have a totalitarianism here. But there is such a crushing advantage on the one side. We are sometimes pointed to the little protest groups as examples of freedom of expression but in fact they are a smoke-screen. The apparent competition is no competition. That is why in English Ontario, the opposition to having truly distinctive Christian schools with their own curriculum is seen as such a threat to the unity of this province.

Now Calvinists are not blind to all of this. Groen Van Prinsterer's words, "In ons isolement ligt onze kracht" (In our isolation lies our strength) is a call to set up independent groups and institutions so that one could work in the light of the scriptures and thereby make a contribution.

That is why Christian education is so common (fortunately) among us, in order to develop an alternative vision and way of life. That is why we place a lot of emphasis on the family and home as the place where a young person's life can be formed. That is why we want a Reformed preaching and education program in the church in order to train citizens for God's Kingdom to live in a way that shows that their citizenship lies in heaven.

But we must ask ourselves whether we include in those goals the development of a Christian citizenship that is different from the main line of teaching about what it means to be political because it is christian.

We have the home, the school and the church within our grasp so to speak, can our citizenship be included as part of the training for a christian way of life? Not only can they, I would suggest they must if we are to have a christian awareness and influence in Canada.

It is easier to educate here than to re-educate in a christian approach later. That work is likely chipping on granite with a rubber chisel.

1. The Family

Since we are not born with political views but learn them, the most natural place to begin is in the home. At home, a child can personally be helped to understand events in the world and how he should relate to them. He can get the basic meanings of justice and stewardship. He can learn how to interpret news from a Christian perspective.

That means we are going to have to take time in our families to look at questions of citizenship, matters of taxes on my property, neighbourhood living, crime and punishment, injustices are ideally discussed and looked into at home. A child can learn how politics affects his life ie. Go through a newspaper and mark all of the ways government is involved.

That means we will have to read more and make discussion of those events more a part of our regular work. In this connection, it should be stressed that many mothers are in an ideal position to have a profound effect on their children's political education. They are the ones that get it rolling at home. Mothers are not "just housewives"; they are the vehicle for sharing an alternative vision for all of life including politics.

2. The Church

The church should be dealing with politics from the pulpit in a way that points the direction we are to be moving and helping us be aware of false spirits that might shape us. Is the church not best able to spell out the central command of the Bible for politics? Of course they don't have to tell us who to vote for but if we would have our Biblical principles straight that wouldn't be such a big question anyway.

In our church education program lies the potential for enormous development. Many of us are very involved with church activities often to the point that we "don't have time" for much else. ie. political discussions. I won't argue that question right now. But I would suggest that every club or society could consider spending 2-4 of its weekly sessions on political and current events education.

3. The School

We have developed independent Christian schools and now we should ensure that the program of education also for citizenship is there or at least being worked at. It makes no sense to break with the public schools and their program of education in democracy and then not develop a program of our own ie. in social studies courses, etc. That is not simply a matter of explaining all of the difficult parts of government organization, although that is essential. We must develop a sense of justice with regard to current events so that an alternative vision comes forth.

Also, children often learn best with concrete examples. A teacher that tells of the love relationship in her marriage and how that works leaves impressions beyond words. Likewise a teacher that is aware of events in the world and is sensitive to them in very everyday affairs in the community can best share and educate.

The matter of developing an alternative in political education will assume we take the time to be aware of current events and matters related to our being citizens.

Who are you, politically? What kind of identity will your children get as citizens? Will their home, church and school help that to be a distinctively Christian identity?

I hope so.

If we don't, our children will get a political identity anyways. Chances are that identity will be quite different than the one called for by the Bible.

Oprecht als een duif

Niet alleen voorzichtig als een slang. Anders zou men bij elke voorwaartse beweging, bij elke ritseling van enig gevaar, zich haastig terug trekken, en onbekwaam zijn voor de bevordering van het koninkrijk Gods. En omdat men, zo zegt de Heiland, gevaren zal tegenkomen, en vijandschap zal ontmoeten, moeten zijn discipelen meer hebben dan voorzichtigheid. Als men alleen voorzichtigheid zou hebben, zal het zo gemakkelijk in vreesachtigheid worden veranderd en dan zou er van de voortgang van het evangelie bitter weinig terecht komen. En dat gevaar wil de Heiland ontwijken, of beter onschadelijk maken.

Als u een duif gadeslaat dan ziet u hoe argeloos zo'n vogel er heenvliegt. Het is een betrekkelijk weerloze vogel, die zich heel moeilijk tegen enig gevaar kan verdedigen. Toch schijnt ze haar vlucht zonder enige angst te beginnen en voort te zetten.

Een verklaarder schrijft: Er ligt in die argeloze onbevreesdheid iets schoons, dat ons bekoort en boeit. En Jezus wil dat dit schone zich ook in onze levenshouding openbaren zal. We moeten niet vrezen, maar in eenvoudige oprechtheid en in oprechte eenvoud de weg van onze roeping gaan.

Voorzichtig als een slang en oprecht als een duif. De Heiland beveelt ons zowel het ene als het andere aan. Als u de ene of de andere deugd bezit komt de christelijke levenswandel niet voor de dag.

Wat gebeurt er als u voorzichtig bent als een slang maar niet oprecht als een duif? Zulke voorzichtige mensen gaan de geestelijke strijd ontwijken, ze worden geleid door vleselijk overleg, en "zij worden", zegt Calvijn "door al te grote vreesachtigheid belemmerd in hun loop!"

Wat gebeurt er echter als u oprecht bent als een duif maar niet voorzichtig als een slang? In grote onnozelheid wordt de vijand dan onderschat en men valt reeds in zijn handen zonder dat het en voordat het nodig is. En zo'n houding is al evenmin in het belang van Gods koninkrijk dat we willen dienen. Slangenvoorzichtigheid en duivenoprechtheid moeten worden gecombineerd. Het zijn deugden die elkaar moeten aanvullen en corrigeren.

Hier op aarde hebben wij als christenen, zoals Paulus zegt, de strijd niet tegen vlees en bloed, maar ten diepste tegen de duivel, de satan, die oude slang, die met list en bedrog de kerk van Christus wil verwoesten.

Als wij dit erkennen, als we dit door hebben, dan beseffen we ook ter dege hoe wij zelf voorzichtig moeten zijn als een slang om die oude slang schaakmat te zetten. We behoren de gedachten van de vijand te weten, en ook bekwaam te zijn om de diepte van het verderf in deze wereld te peilen. In die grote worsteling tussen het zaad der vrouw en het zaad der slang, in die heilige oorlog die in het paradijs begon, zullen we echter nooit de satan mogen bestrijden met gelijke wapenen en methoden.

Nu de Heiland zijn discipelen deze raad heeft gegeven, om zo als zijn volgelingen in deze zondige, afvallige wereld te leven, en deze twee deugden geregeld te combineren, begrijpen we ook wat een moeilijke opgave het is. En hoeveel gebed er nodig is om echt zo te leven als de Heiland het wil. Want wij zijn vaak zulke eenzijdige mensen. Dan wordt er soms meer slangenvoorzichtigheid gevonden dan duivenoprechtheid. Dat zijn zij, die naar de tekening van Calvijn "zich meer dan betamelijk overgeven aan vleselijke voorzichtigheid, waardoor zij de blik nu her — dan derwaarts richten, om te zien waar het veilig voor hen is om te gaan. Maar terwijl zij zich zo niet in gevaar willen begeven, ontzeggen zij gehoor aan Christus' roepstem."

Soms wordt er meer duivenoprechtheid gevonden dan slangenvoorzichtigheid. Dat zijn zij, die in een gevaarlijke zone zich bevindend geen wacht voor hun mond zetten, doch eenvoudig uitspreken wat in hun hart opkomt. Soms kan de oprechtheid van ons eisen dat wij openlijk belijdenis doen van ons geloof, ongeacht welke gevolgen dit voor ons meebrengt.

Wie denkt niet aan de martelaren. Maar wij zijn persoonlijk verantwoordelijk voor zo'n daad, en juist daarom hebben we de roeping om niets ondoordachts te doen, en voorzichtig te zijn als een slang. Weest voorzichtig, weest oprecht te midden van de wolven als schapen van de kudde van de Goede Herder. Die Goede Herder wil ons leren hoe wij met slangenvoorzichtigheid onstraffelijk moeten leven te midden van een krom en verdraaid geslacht en tegelijkertijd met duivenoprechtheid moeten schijnen als lichten in de wereld.

Onze broeders en zusters achter het ijzeren en bamboe gordijn bekommeren zich ter dege om een christelijke levenshouding, ze zijn echter bezorgd over ons. Terecht?

J. VanHarmelen

Uw canadese regering [5]

Onze gematigde politieke partijen

door Paul W. Fox, Professor in de Politieke Wetenschap aan de Universiteit van Toronto.

(Canadian Scene) — Men verneemt in Canada dikwijls de klacht dat onze politieke partijen zoveel op elkaar schijnen te lijken dat je er geen verschil in kunt ontdekken. Staatslieden lijken allemaal wel hetzelfde te zeggen — ze zijn tegen de zonde en voor de bevordering van de wereldvrede, het bouwen van een sterk Canada, werkgelegenheid voor iedereen, betere sociale voorzieningen en natuurlijk lagere belastingen.

Er is een goede reden waarom Canadezen de ene partij niet van de andere kunnen onderscheiden. In feite lijken de partijprogramma's inderdaad veel op elkaar. Politici uit verschillende partijen zeggen inderdaad zowat precies hetzelfde.

Waarom? Het antwoord daarop is ook eenvoudig. Canada is een land van grote verscheidenheid. Het bevat vele verschillende elementen, bijvoorbeeld, de duidelijk verschillende landstreken, (de Atlantische Provincies, Centraal Canada, de Prairies, de Westkust), met hun onderling verschillende belangen. Dan zijn daar de verschillende volksgroeperingen en de verschillende beroepsklassen, zoals zakenlieden, grote en kleine, vakgroepsmensen, boeren, professionelen en anderen.

Een algemeen aantrekkelijk partijprogramma is noodzakelijk

Hoewel deze groepen onderling verschillende en soms tegenstrijdige belangen hebben, zijn er geen belangen die Canada zo duidelijk in enorm grote groepen verdelen dat een politieke partij slechts een van deze groepen zou willen proberen te vertegenwoordigen.

Bijvoorbeeld, men ziet geen maatschappelijk klasseverschil van enige betekenis. De meeste Canadezen vinden dat zij tot de middenklasse behoren of anders zijn zij hard bezig om er in te komen door te doen wat iedereen doet: een huis, auto en zomerhuisje kopen, en hun kinderen opvoeden tot goede Canadezen uit de midden-klasse. Zodoende wil geen enkele partij uitsluitend een arbeiders partij of een zakenpartij zijn, zoals in sommige landen in Euopa. Evenzo wil geen enkele Canadese partij het voorbeeld van sommige Europese landen volgen en een "Katholieke" of een "Christelijke" partij zijn.

Het is een feit dat onze partijen niet trachten een beroep te doen op de belangen van een speciale groep omdat geen enkele groep in Canada op zichzelf groot genoeg is om aan een partij genoeg stemmen en zetels in het Lagerhuis te leveren om die partij in staat te stellen een regering te vormen. In het verleden hebben wij politieke partijen in Ottawa gehad die speciale belangen trachtten te vertegenwoordigen: de Nationalisten uit Quebec bijvoorbeeld, die uit naam van Frans Canada spraken, of de Progressieve Partij uit West Canada die uitsluitend een partij van boeren wilde zijn. Maar zowel deze als andere dergelijke partijen zijn trieste mislukkingen geworden omdat zij niet genoeg zetels in andere delen van Canada konden winnen om hen in staat te stellen de regering te vormen in Ottawa.

Onze moderne Canadese partijen hebben deze les geleerd en zij trachten dus een beroep te doen op elke stemgerechtigde in het hele land in hun pogen om een meerderheid van zetels in het parlement te winnen. Als hun dat niet lukt hoeven ze ook niet te hopen dat ze aan de macht zullen komen.

De Partijen zijn gematigd

Dit alles maakt ze erg gematigd. Ze moeten in de politiek een middenkoers aanhouden om te trachten zoveel stemmen te winnen als ze kunnen uit de brede middenbaan en de linkse en rechtse kant van de weg naar de macht. Zij kunnen niet te extreem zijn of te positief aan deze zijde of aan de andere zijde want dan riskeren zij de steun van de kiezers aan de andere kant van de weg te verliezen. In zekere zin zijn er zoveel belangen in het spel in het leven en de politiek in Canada dat de concurrerende belangen de neiging hebben elkaar te nivelleren, en dan belandt iedereen in het midden.

En daarom klinken natuurlijk alle partijen eender, omdat ze allemaal trachten een plaats te veroveren in het ruime midden van de weg. Dat verklaart ook waarom wij geen uiterst linkse of rechtse partijen met enige noemenswaardige aanhang hebben.

Al onze federale politieke partijen — Liberalen, Conservatieven en Nieuw Democraten — zijn voor wereldvrede, de United Nations, sociale voorzieningen, een gemengde economie van private enterprise en regeringsdeelname, een mate van regeringsbeleid, en tenslotte, het voortbestaan van het federale systeem in Canada.

Dit laat nog veel ruimte over voor verschillen in details, in de wijze of methode waarop men deze principes toepast. En uit billijkheid jegens onze politieke partijen moeten wij zeggen dat waar ze specifiek zijn ze inderdaad verschillend van elkaar zijn, hoewel de algemene klacht toch blijft dat ze niet zo dikwijls specifiek zijn als velen van ons zouden wensen.

Onze federale partijen verschillen ook in de nadruk die zij leggen op sommige van de principes die ze gemeen hebben. Aangezien dit verschil in nadruk ten dele voortkomt uit de geschiedenis van elke partij, is die geschiedenis van belang. Sterker gesproken, de geschiedenis is de sleutel waarmee men de verschillen die er tussen Canadese politieke partijen bestaan, kan begrijpen. Even-als een persoon het product is van erfelijkheid en omgeving, zo wordt ook een politieke partij beinvloed door zijn voorgangers. Dit wordt duidelijk als we elke partij onder de loupe nemen in de volgorde waarin hij in de geschiedenis naar voren is gekomen.

Troost en waarheid

Ik volg hier de tendens van een belangrijke beschouwing van Herman Bavinck over de relatie van waarheid en troost. Voor de religie is wezenlijk, aldus Bavinck, dat zij troosten kan. "Een godsdienst, die niet troosten kan in rouw en smart, in leven en sterven, kan de ware godsdienst niet zijn". Een waarheid, die geen troost bevat, houdt daardoor ook op een religieuze waarheid te zijn.

Toch: troost als zodanig is als bewijs voor de waarheid onvoldoende. Immers, enige troost en bevrediging is er in alle religies te vinden. Niet elke religie is de ware, waarin de mens zijn troost en bevrediging vindt. Bovendien: het evangelie is niet naar de mens, niet naar de behoeften *gelijk de mens die zelf zich voorstelt*. Buiten de openbaring, aldus Bavinck, kent ook de mens zichzelf niet.

Frappant is zijn uitspraak: "De stelling, dat de waarheid echt menselijk is omdat ze goddelijk is, slaat zo licht in het tegendeel om, dat ze slechts goddelijk is, omdat ze menselijk is" (Gereformeerde Dogmatiek I, Kampen 1928, 523-524).

De these: "de waarheid brengt troost" kan dus niet eenvoudigweg omgekeerd worden: "waar troost ervaren wordt, is waarheid". De mogelijkheid van "valse troost" kan ons hier te denken geven.

J. Veenhof in het Gereformeerd Weekblad, 24 november

Ons geloofsstandpunt in wetenkunde van onze tijd

Operatie Supermens, 2de druk, door Dr. Willem J. Ouweneel; gepubliceerd door Buijten en Schipperheijn, Amsterdam en De Vuurbaak, Groningen, 1976.

Jeugd in een stervende eeuw, door Dr. Willem J. Ouweneel; uitgegeven in samenwerking met de Stichting Bijbelgetrouwe Wetenschap als Pijlboek Nr. 4; gedrukt bij Buijten & Schipperheijn, Amsterdam, 1977; prijs: f.7.40. Beide boeken zijn beoordeeld door Dr. Remkes Kooistra, Universiteits Predikant, Waterloo, Ont.

We nemen deze twee boeken op in een recensie omdat ze echt bij elkaar horen. Het tweede is als het ware een vervolg op het eerste.

Dr. Ouweneel doet belangrijk werk als Hoofddocent van de Evangelische Hogeschool in Nederland — een nieuw instituut, in het leven geroepen door mensen die een meer positief geluid willen laten horen in de tegenwoordige, tamelijk vlakke Christelijke situatie in Nederland. Wij zijn dankbaar voor deze Nederlands-christelijke reaktie die ons laat zien dat er nog leven zit in het christelijk volksdeel daar en dat een christelijke minderheid in een gesekulariseerde omgeving zeker niet '' sprakeloos'' behoeft te zijn.

Dr. Willem Ouweneel bezit indrukwekkende credentie brieven. Geboren in 1944, studeerde biology aan de Rijksuniversiteit te Utrecht, promoveerde in 1970 op een proefschrift in de Genetika en verrichtte daarna zuiver wetenschappelijk onderzoek aan de Koninklijke Nederlandse Akademie van Wetenschappen, een positie die hij onlangs opgaf voor zijn tegenwoordige functie.

Het eerste boek **Operatie Supermens** vraagt naar de raakvlakken tussen de genetika (of erfelijkheidsleer) en de ethiek, de leer van goed en kwaad. De genetika behoort tot de natuurwetenschappen en de ethiek tot de zgn. cultuurwetenschappen.

Meestal brengt men de ethiek onder bij de filosofie en bij de theologie. Hoe hebben die twee met elkaar te maken? Ze ontmoeten elkaar in het geloofsstandpunt van de mens en dus ook van de wetenschappelijke onderzoeker.

Wat de wetenschap kan doen is tegenwoordig adembenemend en fantastisch. Hele nieuwe werelden zijn voor ons opengegaan. Daarmee wordt de ethische vraag ''Wat is de mens?'' en ''Wat mag je met de mens doen?'' opnieuw actueel. Ouweneel begint met ons een goed overzicht te geven van vele nieuwe mogelijkheden. Hoe kunnen we erfelijke ziekten vermijden? Is het zo dat de genetika onze enige troost is voor de toekomst?

De mens is tegenwoordig bijna goddelijk. Hij is bijna in staat mensen te maken — tenminste dat denkt hij soms. Zie hier enige mogelijkheden: ''Kinderen kunnen vele jaren na de dood van hun vader geboren worden. Menselijke eicellen worden in een reageerbuis bevrucht en opgekweekt (test-tube babies!). Zoogdieren (en dus in principe ook mensen) kunnen in serie gekopieerd worden, (net) zoals men kamerplanten stekt ... Schadelijke genen in menselijke patienten kan men door het toedienen van ''gezonde'' genen corrigeren. De gemoedstoestanden van de mens kan men al bijna naar believen regelen door middel van drugs. In principe kan men de intelligentie van kinderen doen toenemen door behandelingen voor de geboorte. Geleerd gedrag en geheugen zou men chemisch kunnen overdragen op andere individuen ... Hersenen kan men steeds langer buiten het lichaam in leven houden, en men kan er minitieuze operaties in uitvoeren, die het gedrag beinvloeden.'' Men kan de misdadiger uit zijn misdadigheid weg opereren en de schizophreen uit zijn schizophreniteit.

Men kan, men kan, maar mag het? Men kan (misschien) de intelligentie vergroten, maar zal het werkelijk helpen? Welke zijn de nevengevolgen? Er zijn hier vele kritische vragen die gesteld moeten worken en we kunnen dankbaar zijn dat Dr. Ouweneel die gedurig aan de orde stelt en zich in zijn antwoorden voortdurent laat leiden door God's Woord in de Heilige Schrift.

Hij schrijft: ''De meeste van deze (natuurwetenschappelijke) bewijzen (voor de evolutie) hebben alleen bewijskracht voor hen die al in de evolutie geloven'' (blz. 152). De fout die vele evolutionisten telkens weer heel gemakkelijk maken is dat ze ''verandering'' verwarren met ''afstamming''. Maar ''de genetica laat ons wel zien hoe soorten kunnen veranderen en zelfs kunnen splitsen in nieuwe soorten, maar niet hoe soorten kunnen opklimmen naar een hoger ontwikkelingsniveau'' (blz. 154).

In de paragraaf over ''Huwelijk en gezin'' handhaaft Ouweneel op het voetspoor van P. Ramsay, de bekende Amerikaanse theoloog, de innerlijke samenhang tussen de geslachtsdaad als voortplantingsdaad en als liefdesdaad (blz.130). Wat God heeft samengevoegd scheide de mens niet.

Het boek eindigt met de keuze tussen de evolutionistische Supermens en Hem, die God heeft gemaakt tot Heer over allen. Ouweneel schrijft: '' ... welgelukzalig als u dit boek niet neerlegt zonder te weten dat u behoort tot hen, die ... hun knie vrijwillig buigen voor Hem die hun Verlosser en Leidsman is ...'' (blz. 237).

Als ik nog een kritische opmerking mag maken dan is het deze, dat Dr. Ouweneel soms te pessimistisch is en op de vlucht schijnt te gaan voor de gesekulariseerde wereld van het evolutiegeloof. Misschien heeft hij te weinig oog voor God's algemene genade, die remmend en reinigend werkt. Misschien onderschat hij ook het voorbereidend werk dat wij als Christenen mogen doen voordat de Heer terugkeert. Zo schrijft hij m.i. ten onrechte op blz. 117: ''Er valt niets te verbeteren aan een systeem dat God voor het oordeel genoteerd heeft; de Christenen hebben juist *in* de wereld een getuigenis af te leggen, niet om de wereld te verbeteren, maar om mensen tijdig *uit* die wereld te trekken.''

Het tweede boek van Dr. Ouweneel — **Jeugd in een stervende eeuw** is minder technisch en dus gemakkelijker dan het eerste boek, maar verbreedt het thema van de genetica tot alle vakken van wetenschap. Hij laat ons zien hoe het evolutiegeloof leidt tot het hanteren van het evolutiemodel en hoe dit alle wetenschappen heeft beinvloed, niet alleen de natuurwetenschappen, maar ook wat wij hier noemen de humanities, de cultuurwetenschappen.

Moderne psychologie is gebaseerd op het evolutieschema en dat geldt ook voor de sociologie, de geschiedenis, en niet in de laatste plaats voor de filosofie. Daarom heeft de huidige filosofie geen waarheid maar alleen een methode; geen inhoud, maar alleen een wijze van benadering en van beredenering. Overal voert het irrationalisme de boventoon: de autonome mens staat in zijn vrijheid aan de rand van de waanzin van de absolute zinloosheid.

Dit valt niet te rijmen met de wijze waarop vele ouderen leven. Zij houden vast aan bepaalde burgerlijke zekerheden en waarden. Maar de jeugd heeft ontdekt dat de ouderen alleen maar doen ''alsof'' zij het weten en ''alsof'' hun waarden werkelijk waarde hebben voor hen. In reactie is de jeugd het nu gaan zoeken in andere waarden: de sexualiteit, drugs, Oosters mysticism en popmuziek.

Wat de jonge mens vandaag nodig heeft, volgens Dr. Ouweneel, is: Ten eerste, een beschouwingswijze , die hem duidelijke antwoorden op de grote levensvragen geeft. Ten tweede, een levensbeschouwing die verifieerbaar is, waarop hij dus vertrouwen kan. Ten derde, een levensbeschouwing die niet tegenstrijdig is, maar consequent. Ten vierde, een levenbeschouwing volgens welke hij kan leven'' (blz. 127-129).

Dit boek eindigt met een autobiografische aantekening en met een hartstochtelijk pleidooi tot het hart van de jonge mens om in zijn kritieke situatie de rechte keuze te doen.

Paulus zei in Athene dat God niet ver weg is van ons en hij citeerde de poëet die dichtte: ''In Hem leven wij, bewegen wij ons en zijn wij'' (Hand. 17:28). Een andere mogelijkheid is in wanhoop te erkennen: ''In het *niets* leven wij, bewegen wij ons en zijn wij'' (blz. 127). Dit boek kan u helpen de goede keuze te doen. Het verwijst immers naar Het Boek.

Ik beveel Ouweneel's boeken van harte aan voor alle studenten en onderwijzers die nog Nederlands kunnen lezen en voor allen die zich intereseren voor de grote vragen van onze ''stervende eeuw''.

PERSOVERZICHT

Carl D. Tuyl

•De Franse premier Raymond Barre was in Canada. Ottawa en Quebec kibbelden over het protokol van dit bezoek. Levesque liet zich bepaald niet van z'n goeie kant zien toen hij bij Barre's vertrek nogal kinderachtig en venijnig protesteerde tegen het spelen van ons nationale volkslied.

•In Alberta heeft premier Peter Lougheed het provinciale parlement ontbonden. Verkiezingen zullen gehouden worden op 14 Maart.

•In Iran heerste een drie daagse veldslag in de straten van Teheran. In de terreur van die tijd werd Bakhtiar gearresteerd, en Khomeini heeft nu de macht in handen. Zijn gewapende volgelingen waren op jacht naar hun vijanden, en omdat het toch in de buurt was bestormden ze ook de Amerikaanse ambassade maar. Er vielen bij die bestorming geen doden, maar de Amerikaanse ambassadeur in Afghanistan werd daar tijdens een gevecht tussen zijn ontvoerders en de politie gedood.

•Tengevolge van de verwikkelingen in Iran staat de olie produktie daar bijna stil, hetgeen zo ongeveer de hele wereld in paniek brengt. Staatshoofden maken diepe kniebuigingen in alle richtingen om meer olie. Koningin Elizabeth was in de Arabiese landen, en President Carter was zogezegd met de pet in de hand in Mexico. De olie-maatschappijen dirigeren hele scheepsladingen olie als stukken op een schaakbord, en diverse regeringen zien machteloos toe. Wereldmacht in deze dagen koncentreert zich in de hoofdkantoren van de olie maatschappijen. U kunt er wel op rekenen dat het spul stukken duurder gaat worden, en rantsoenering zit er wel in.

•De vredesonderhandelingen tussen Egypte en Israel gaan weer beginnen al is het dan ook op een laag pitje. Kabinet ministers zullen weer gaan praten in Camp David.

•Guerrillas in Rhodesia hebben weer een passagiersvliegtuig neergeschoten. Negen-en-vijftig mensen verloren het leven. Daar steekt de Wereldraad van Kerken geld in?

•In Nederland viel er ongehoord veel sneeuw. De Noordelijke provincies waren volkomen geisoleerd. Alle verkeer stond stil, en het leger werd ingeroepen om met buldozers volkomen ingesloten dorpen te bereiken.

•Luchtvaartmaatschappijen zijn aan het konkureren geslagen op de Toronto — Londen route. De laagste prijs op het ogenblik is $269, — voor een retourtje. We zouden zo'n konkurentie ook wel willen zien op de binnenlandse routes.

•Er is een kabinet's krisis in Belgie. De formateur Wilfried Martens is er niet in geslaagd een nieuwe regering te vormen. Koning Boudewijn ziet om naar een andere formateur.

de levens geschiedenis van Pieter Vermeulen 47

Gemeente Velsen©

door Gé Verhoog

"Een ding staat vast," valt Jelle in, "op de Heide krijgen we beslist meer kerken, dat is de vaste gang van zaken."

"Dat is niet erg," zegt de meester, "ieder mens moet zich thuisvoelen in de richting die hij koos — wij zijn Hervormd, maar meerdere keren heb ik het gevoel, dat ik een preek van water en melk kan gaan horen. Het is slap en lauw."

"Daarom preekt u zelf maar," grapt Jelle, "goed stoer en op de man af."

"Jij praat naardat je verstand hebt," geeft de meester terug, "je bent geloof ik nog eigenwijzer dan mijn oudste zoon maar alla, dat gaat ook wel over."

"Ik vind, dat u ongelijk hebt," valt Heinemieke met gloeiende wangen in, "ik denk dat ..."

"Ach kind," lacht haar moeder, "je vader meent er niets van. Laat die mannen maar plagen, dat gaat ook wel weer voorbij."

Jelle Nauta verwondert zich altijd over de ongedwongen sfeer in dit huis; de ernst gemengd met vrolijkheid; plagen en ironie; hij voelt zich hier best thuis.

"Nu eens over de Doleantie," de meester wil toch wel over de zaak praten, die veel kerkelijken beroert; "het is een zwaar woord-"

"Wat betekent het eigenlijk?" vraagt Heinemieke.

"Dolende," verklaart de meester, "men ziet zich als dolenden, als zoekenden naar de juiste weg, naar een kerk die weer beantwoordt aan de Reformatie, want onze kerk is wel een behoorlijk stuk uit die richting afgezakt en dit zint de mensen niet - geen wonder. Met de Afscheiding, een vijftig jaar geleden, heeft men zich losgemaakt van het Staat s beheer en het Staats-Reglement, ze zijn vrij en zelfstandig en als Gereformeerde Kerk door de Staat erkend. Nu is eigenlijk hetzelfde aan de gang, alleen noemt men het nu Doleantie-

"Straks weer een afscheiding," voorspelt Jelle, die allang voor de afgescheidenen koos, al propageert hij het niet omdat daar geen reden voor is; als het een beetje wil hebben we straks afgescheidenen en dolerenden naast elkaar als twee groepen, die toch bij elkaar behoren."

"Wat een profeet," knikt de meester, "maar je hebt misschien gelijk; het gevolg kan zijn, dat die twee groepen samen gaan als Gereformeerde Kerk."

Juffrouw Vermeulen vindt het geen prettige gedachte, dat haar kerk de weg van het modernisme meer en meer heeft gekozen en de Bijbel niet veel meer schijnt te vinden dan een goed stuk oudse historie en Jezus als een mens die zich ten voorbeeld heeft gesteld tegenover andere mensen.

Het is als raadt de meester haar gedachten. "Ik hoop niet dat het nodig zal zijn," zegt hij langzaam, "maar als de Hervormde kerk doorgaat met het modernisme en de Gereformeerde Kerk de zuivere prediking van vroeger geeft dan zal ik niet aarzelen over te stappen naar de Gereformeerde Kerk. Het is natuurlijk vanzelfsprekend, dat er geen haat en afkeer mag zijn al komt dit vaak voor met kerkelijke kwesties, we zullen niet breken met anderen." De meester zoekt in enkele kranten. "Lees hier eens en hier" de narigheid is feitelijk al begonnen - waarom kammen de mensen elkaar zo af en zijn meteen hatelijk? Zo bereiken ze elkaar immers nooit en het is alleen schade voor de Kerk, want welke buitenkerkelijke kan dit begrijpen? Ik begrijp het zelf ook niet."

De kranten ritselen op de tafel; de meester en Jelle Nauta verdiepen zich in de vele berichten en beschouwingen.

Dan schuift Jelle de kranten van zich af. "Ik hoop niet dat de Heide narigheid krijgt met die Doleantie."

"Ik hoop het evenmin," valt de meester bij, "maar of het mogelijk is... Als het in 't land regent, krijgen wij ook wel gedrup. Het is al begonnen met een derde richting: christelijke school, zonder de toevoeging: nationaal. Ik vind het een vernauwing van begrippen, onze school kan ieder herbergen, juist omdat we christelijk nationaal zijn. Wat de kerkdiensten betreft: de school is allang te klein, daarom wellicht straks een ander gebouw en dan komt natuurlijk de keus: welke richting." Hij zucht. "Soms is het beter niet zoveel mogelijkheden te hebben en wat in druk te leven, dan heeft de mens geen tijd onenigheid te zoeken."

Nauwelijks beseffen de meester en zijn vrouw, hoe beslissend hun gedachten van deze avond zijn; sneller dan zij kunnen denken, is daar de verandering.

Zoals elke nieuwe tijd komt met het slaan en spatten van de branding, die de golven van emotie en vechtzin hoog kan doen opslaan, zo is in IJmuiden en de Heide en Velsen de algemene christelijke kerk geboren; niet in een zachte omkeer en een elkaar willen verstaan, maar vaak in een kwaad gerucht dat ruiper werkt dan men vermoedt en de gevoelens als een vuurbrand in een storm werpt. Maar uiteindelijk gaat de storm van emoties liggen en komt men tevoorschijn in een nieuw licht, dan wordt de strijdbijl begraven en gaat men zijns weegs — de een niet altijd de ander uitnemender achten dan zichzelf, maar wel over 't geheel genomen elkaar waarderend en verdragend.

Wat heeft Jezus gezegd? "In het leven zult ge veel onbegrip vinden, veel oordelen over elkaar, veel liefdeloosheid onder de mensen."

De meester zet door — kalm en beslist; hij heeft geen vergaderingen nodig met sprekers op een tafel staande, hij doet het werk zoals hij steeds heeft gedaan en voegt zich naar 's levensgang: Kiezen in een stroom van meningsverschillen. Hij is door het leven zelf geleerd en deze levenslessen zijn diep in hem doorgedrongen. Zijn kennis over de leer van Calvijn, van Luther, van Zwingli, maar ook van de Rooms-Katholieke Kerk is niet gering: hij weet waarover hij spreekt. Hij ziet de weg die hij moet gaan en gaat deze. Het blijkt na veel moeilijkheden, dat het ook kan en zo keert de blijdschap terug: het meestersgezin houdt zich aan de nuchtere klare leer van de Bijbel en is blij dat de mogelijkheid is geopend, lid van een kerk te zijn, waar die leer heerst en het gezag heeft.

Op een Zaterdagmiddag stopt een rijtuig voor het huis van de meester; twee dames stappen uit. De juffrouw ziet hen komen, de grote luifelhoeden met de linten en bloemen, de met stroken en kanten opgemaakte blouse onder de met bont afgezette mantels, de fraaie handschoenen verraden een materiele welstand en bij de ontvangst blijkt dat deze vrouwen uit een goed milieu komen.

"De heer Vermeulen," vragen zij, "of moeten we zeggen: de meester?"

Juffrouw Vermeulen biedt hen lachend een plaats in de kamer. "Men kent mijn man het beste onder de naam: de meester."

Heinemieke zoekt haar vader, de dames stellen zich aan hem voor.

"We komen met een verzoek; we wonen in Amsterdam en kennen een gezin op de Heide, dat we willen helpen. De vrouw is een vroegere dienstbode van ons, ze is getrouwd en haar man is helaas overleden; nu willen wij haar helpen met het financieren van een klein winkeltje; dan kan ze in haar eigen onderhoud voorzien."

Belangstellend hoort de meester dit aan; het is normaal dat een weduwe een winkeltje begint; er moet immers geld verdiend worden als de man wegvalt en er geen verdiensten zijn. Niet iedere vrouw wil wasvrouw worden.

"Wij willen u nergens lastig mee vallen," vervolgen ze, "maar wij kennen u en uw werk al heel lang en daarom durven we u vragen, of u die vrouw wat wilt bijstaan als ze moeilijkheden krijgt met de winkel; of ze bij u mag komen om raad — u kent dit leven beter dan wij."

"Natuurlijk," stemt de meester toe, "dat zal ik graag op mij nemen; ik heb meer van die zaken." hij trekt een lade van zijn bureau open, noteert naam en adres.

De bezoeksters aarzelen nog even. Wat nerveus roeren ze hun thee, kennelijk is er iets dat hen op de lippen ligt.

"Toch willen we nog iets in orde brengen," begint een, na een blik naar de ander, die samenstemming verraadt, "het heeft niets te maken met het inwilligen van ons verzoek, begrijpt u ons daarin alstublieft recht. Maar wij hebben u een tijdlang verkeerd beoordeeld, te haastig veroordeeld —"

De meester en zijn vrouw zien verbaasd op. Het gebeurt zelden, dat mensen schuld bekennen uit zichzelf. Het boetekleed wil men niet altijd als sieraad zien.

"Ja," gaat ze door, "wij veroordeelden de Doleantie en hoorden, dat u zich bij de Doleantie hebt gevoegd, dat u hen gelijk gaf en de Hervormde kerk eigenlijk hebt verlaten ... Daarom trokken wij onze maandelijkse bijdrage in voor uw school — het spijt ons."

Even is het stil in deze kamer, waar reeds zo vaak een wonderlijke stiltte is gevallen.

"Deze intrekking maken we goed," zegt de andere bezoekster, "we zullen het bedrag verdubbelen, nu wij de Heide hebben gezien en de school — we deden verkeerd met te snel oordelen ..."

Als de dames afscheid nemen en het rijtuig wegrolt, zegt de meester: "Zo moet het gaan — waren alle mensen maar zo! Dit is de algemene christelijke kerk."

Ze lacht naar hem. "Daarom zal de school blijven bestaan."

"Misschien hebben we de zwaarste jaren achter de rug; Nauta is jong maar een prima kracht, we gaan moedig door."

De juffrouw denkt nog terug aan het onverwachte maar prettige bezoek van deze middag. "Het is plezierig weer eens iets te horen van buiten de Heide; hoe vind je de nieuwe zangschool in Utrecht?"

De meester zoekt even in zijn gedachten. "Ja, wat is dat ook weer? Ik was juist even bezig in mijn bureaulade en hoorde dat ze met jou daarover spraken."

"In Utrecht is een zangschool geopend, stel je voor! Wat een vooruitgang is dit — Ruim twintig leerlingen in de theorie en veertien in de koorklas; het is louter zangles voor kinderen en de oprichtster is een juffrouw — hoe is haar naam ook weer: Catharina van Rennes."

"Pracht initiatief," vindt de meester geinteresseerd, "ik wilde wel, dat men de vrouwen als normale werkkrachten ging zien in het openbare leven; nog al te veel zit men vast aan de gedachte, dat vrouwen niets kunnen en mogen, terwijl ze zoveel kunnen —" Hij strijkt haar plagerig door het haar: "Weet je wel, dat jij ook een behoorlijk geëmancipeerde vrouw bent?"

"Maar op eigen terrein," vult ze aan; dan voegt ze eraan toe: "De vrouwen zullen veel moeten worstelen voor zij de mannen hebben overtuigd, dat ze ook iets kunnen presteren en mensen met werklust zijn."

"Zullen wij, mannen onze plaats moeten afstaan?" plaagt hij door.

"Nee, nee!" haast ze zich, "dat nooit, maar de vrouw staat naast de man op eigen terrein; ze moeten loskomen van hun slaafse houding — de emancipatie mag niet verkeerd begrepen worden!"

"Ook in polderwerkersgezinnen?"

"Jazeker," zegt ze met overtuiging, "ik kan het niet anders zien; als de vrouwen ruzieën met hun man of de baas spelen over de man, dan komt dit toch meestal voort uit het feit, dat de man zijn taak niet vervult en een wanverhouding schept — dat maakt de vrouwen prikkelbaar en hier op de Heide hebben ze meteen typische reacties en zo zitten ze meteen in de onenigheid."

Beiden zien door het raam naar de vele huizen en keten, die ook altijd nog gehandhaafd worden, al komen er meer stenen huizen. Als alle mensen nu eens eengezind waren en geen haat of jaloezie kenden ... Zal wel nooit lukken.

De meester besluit zijn gemijmer als altijd met de gedachte dat alles in orde komt, als hij elke dag zijn taak vervult naar beste kunnen. Het is aan de school te zien, dat er een lichte maar blijvende vooruitgang is. Er is nu een Schoolvereniging opgericht, die de verantwoording voor een groot deel gaat dragen; het bestuur waar Hervormden en Gereformeerden hun plaats in hebben gevonden. Straks komt een nieuwe hulponderwijzer, de heer Van Geelen; opvolger van Jelle Nauta, die het onderwijs gaat verlaten om zich hoofdzakelijk bezig te houden met collectereizen en de financiele zaken van de school.

In de groei van IJmuiden is een vaste hand gekomen, nu de heren Bik en Arnold de "Maatschappij IJmuiden" hebben opgericht; een maatschappij die bouwplannen kan financieren en uitwerken, die dringende bouwprojecten onder ogen kan zien, want Amsterdam gaat reeds mopperen omdat de vissersvaartuigjes steeds voor de sluis in de weg liggen en de grote schepen belemmeren door te varen naar Amsterdam; ze blokkeren als het ware de sluis met hun verse vis. Er zal een nieuwe haven moeten komen.

Voorts heeft men reeds lang ondekt, dat de sluis te klein is geworden, het idee van een tweede sluis schijnt werkelijkheid te worden; wat echter geen kleine opgave is, want een tweede sluis eist meteen een toeleidingskanaal.

Urker vissers komen ook in IJmuiden wonen, men heeft er geen zin in vele storm-Zaterdagen en Zondagen gast van IJmuiden te zijn omdat men het eiland dan niet kan binnenzeilen. Doel is, Zondags thuis op Urk, maar wie kan de wind zo gebieden, dat ze Vrijdagmiddag naar Urk kunnen varen? Een Urker verlaat zijn eiland niet, maar als het moet en als in IJmuiden de vis zo goed en grif verkocht wordt, ja dan ...

Velen verhuizen van hun eiland Urk naar IJmuiden, waar ze in de nieuwbouw de "Veertig" een goede woning pal bij de kant krijgen. Ze zoeken zorgvuldig naar een hen passende kerk en school, die de zuivere leer verkondigen en menen tevreden te kunnen zijn met de school van de meester op de Heide.

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Notes of Thanks

LOOTSMA: We would like to express a sincere thank you to our children, relatives and friends who made our 35th Wedding Anniversary an unforgetable occasion. Above all we thank our Heavenly Father for giving us so many years together.
Arend and Helen Lootsma, Leeming Road East, R.R. 3 Mount Hope, Ontario.

Births

AALBERS: With praise and thanksgiving to the Lord, we announce the birth of our son, JOEL EDWARD, born Jan. 22, 1979. First grandchild for Mr. and Mrs. E.N. Knibbe and eighth grandchild for Mr. and Mrs. J.G. Aalbers.
Gary and Rita Aalbers, 455 Ingersoll Ave., Woodstock, Ont.

CARABOTT: Manuel and Elma; nee van Tol, are thankful to God for the precious gift of their first child: a son, MATTHEW FRANCIS SIMON, born January 8, 1979. Happy grandparents are Mr. and Mrs. Francis Carabott, Toronto, and Mr. and Mrs. Simon van Tol, Fruitland.
754 Grand Blvd. North, Vancouver, B.C. V7L 3W4

MIEDEMA: From the Lord this baby came to us to fill our lives with love. JORDAN MICHAEL arrived on February 10, 1979, weighing in at 8 lbs. 6 ozs. Proud and happy parents are George and Joyce Miedema. Jordan is a little brother for Jeremy.
R.R.5, Waterford, Ont. N0E 1Y0.

VANDERHEIDE: With great joy and thankfulness to the Lord, we announce the birth of our first child, DOUGLAS WILLIAM, born on February 6th, 1979. First grandchild for Mr. and Mrs. William Hofland, of Beamsville, Ontario, and eighth grandchild for Mr. and Mrs. Jan VanderHeide, of Kentville, Nova Scotia. A great-grandchild for Mr. and Mrs. F. Hofland Sr. of Mississauga, Ont. and for Mrs. J. Vander Loo of Burlington, Ont.
John and Jenny VanderHeide, R.R. 1 Kentville, N.S. B4N 3V7.

Anniversaries

1954 1979
On March 23, 1979 we hope to celebrate with our parents,

J.W. (BILL)
and
GERRY HULSMAN
(nee Heideman)

their 25th Wedding Anniversary. We thank God for the years He has given them and it is our prayer that they may have many more together.
Joanne — Edmonton
Gaylord and Shelly — Edmonton
Dennis — at home
Ron — at home
John — at home
Open house will be held at their home on Saturday, March 24, 1979 from 10:00 a.m. to 5:00 p.m.
Home address: R.R. 3 Ponoka, Alberta T0C 2H0. (Best wishes only please).

Anniversaries

Emmen Woodstock
1954 Psalm 145 vs. 18 1979
February 9
With thankfulness to the Lord, we celebrated the 25th Wedding Anniversary of our dear parents and grandparents,

RALPH SCHUT
and
TINA SCHUT
(nee Witvoet)

We pray that the Lord will keep them and continue to bless them in the years ahead. With love from their children:
John & Cindy Schut — Woodstock and grandchild Shawn Schut — Otterville
Home address: 512 Parkinson Road, Woodstock, Ont. N4S 2N6.

Marriages

BEEKMAN-MANTING: Mr. and Mrs. Sytze Beekman would like to announce the marriage of their daughter HETTIE to MR. MICHAEL MANTING. The ceremony took place Feb. 8 at Charlottesville, Virginia.
Their address is P.O. Box 5649 Charlottesville, Virginia, 22905 U.S.A.

Obituaries

It pleased our Heavenly Father to take unto Himself our dear mother, grandmother, and great-grandmother on Wednesday, February 14, 1979,

FRIEDA MIEDEMA
(nee Struiksma)

at the age of 74 years. Beloved wife of Walter Miedema. Dear mother of:
Elizabeth and Gerrit Vander Ploeg — Shallow Lake, Ont.
Anna and John Vander Ploeg — Shallow Lake, Ont.
Joanne and Sid Miedema — Fort St. John, B.C.
Carol and Bastian Visser — Newmarket, Ont.
Sid and Della Miedema — Brampton, Ont.
Also survived by 30 grandchildren and 4 great-grandchildren; one sister and one brother in Holland. We are thankful to God for the years He has given her to us. And know that though she was blind, but now she can see.

"Blessed are those who are invited to the marriage supper of the Lamb." Rev. 19:9
After an illness of 4½ months, it pleased the Lord to take Home, on the Lord's Day, February 11, 1979, to begin the eternal Sabbath Day, His child, my dear wife:

RENSKE ODOLPHY
- Huizenga

I am thankful to the Lord for all that He gave me in her, during the 28 years of our married life. Above all for her faith in God's love through Jesus Christ, His Son. She will be deeply missed by myself, and all who were close to her, but let us remember her faith and work, and live also close to the Lord. Then we will have the same assurance of which she witnessed on her sickbed, "that nothing can ever separate us from the love of God in Christ Jesus our Lord." And now her earthly calling is over, and she cannot sing here on earth, the praises of the Lord. She now joins the heavenly choir —
"To sing her great Redeemer's praise, The glories of her God and King, The triumphs of His Grace."
The funeral took place in Sarnia, on February 14, 1979 at 2:30 p.m. Rev. Jerry J. Hoytema conducted the service. Interment Blackwell Cemetary.
Eise Odolphy, 1199 Pontiac Dr., Sarnia, Ontario.

Obituaries

We lovingly remember our aunt,

MRS. RENS ODOLPHY

who passed away on Sunday, Feb. 11, 1979.
"When we are called to part, It gives us inward pain; But we shall still be joined in heart, And hope to meet again."
With this promise God comforts Uncle Eize and all of us.
Hank and Hilda Van Wyk and children — R.R. 1 Wyoming, Ont.
Sjoerd and Marion Van Wyk and children — R.R. 3 Clinton, Ont.

Als mijn lichaam zinkt in d'aard, 't is mijn vast geloofsvertrouwen, blijft mij een gebouw bewaard, en 't geloven wordt aanschouwen. 'k Zal aan 't stof der aard ontvlien, en dan eeuwig Jezus zien. Gez. 26:5
Dit lied konden wij zingen tijdens de begrafenisdienst van ons geliefd lid

RENSKE ODOLPHY

Zij mocht ruim 26 jaar haar liefde en toewijding geven aan onze vereniging. Op zondag 11 februari werd zij na enkele maanden van ziekte door haar Heiland thuisgehaald. Haar geloven werd aanschouwen. Wij zijn bedroefd maar ook dankbaar. Zij is verlost, God heeft haar welgedaan.
De Vrouwenvereniging "Belijden en Beleven", Sarnia, Ont.

In Jezus ontslapen, na een ernstige ziekte, onze geliefde zuster, schoonzuster en tante:

RENSKE ODOLPHY- Huizenga

in de leeftijd van 63 jaar.
"Ik wil, dat waar Ik ben, ook zij bij Mij zijn, om mijn heerlijkheid te aanschouwen, die Gij mij gegeven hebt." Joh. 17:24
Mag de Here onze zwager kracht geven, in dit grote verlies.
Nederland:
J. Huizenga — Stam
R. Huizenga — Huizing
W. Huizenga — Mijderwijk
H. Korte
H. Korte — Huizenga
G.J. van Wijk
A. van Wijk — Huizenga
Zuid Afrika:
G. Huizenga
Canada:
R. Huizenga
I. Huizenga — Boersma
Sj. Huizenga
H. Huizenga — de Vries
Nederland:
P. Weessies
E. Weessies — Huizenga
Zuid Afrika:
A. van de Wal — Huizenga
en neven en nichten.
Sarnia, 11 February 1979.

"Unto God Almighty, sitting on the throne, and the Lamb, victorious, Be the praise alone. God has wrought salvation. He did wondrous things; Who shall not extol Thee, Holy King of Kings?"
On Sunday evening, Feb. 11, 1979, the Lord took unto himself, our beloved sister-in-law, aunt and great-aunt,

MRS. RENSKE ODOLPHY

She was dear to us in many ways, but most of all for her deep and quiet concern for everyone around her. Beloved sister-in-law of Mrs. Nellie Odolphy, dear aunt of,
Robert & Diane Odolphy
Jack Odolphy
Donald Odolphy
Derrick & Sylvia Odolphy
Dear great-aunt of:
Christopher, Philip, and Rodney Odolphy
Sarnia, Ontario

The board and members of the Ladies Society of the First Chr. Ref. Church of Abbotsford express their deepest sympathy to their fellow member Mrs. Westendorp in the passing away of their husband and father

MR. H. WESTENDORP

May the Lord comfort them

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Help Wanted

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wanted by April 1 or earlier, for 40 classified R.O.P. tested Holsteins. Must be experienced and able to accept responsibilities. Attractive 4 bedroom home in S.W. Ontario. References required. Please write to Box #4375 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Wanted: a student for summer on dairy farm. Experience preferred. Brantford (Ont.) area. Please write to Box #4367, Calvinist Contact, 99 Niagara St., St. Catharines, Ont.

Help Wanted

WANTED: Experienced single man for dairy farm with pipeline milking, preferably from May 1 until the end of August. Room and board provided. Contact Rienk Feddes, R.R. #1, Listowel, N4W 3G6. 519-291-1914

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Teachers Needed

Belleville: Belleville Christian School needs one teacher for K-1 and one teacher for 4-5. Experienced teachers and those willing to help develop an integrated curriculum are preferred. Send applications to: Hank Schaly, Principal, R.R. #5, Belleville, Ont. K8N 4Z5.

Brantford: Brantford Christian School invites applications for a **teaching principal.** We will also have an opening for grades 1 and 2 (combined) and a possible opening for grades 5 and 6 (combined). Please forward your inquiries and applications to: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 34E. Phone: 519-752-0433 (School).

Burlington: Trinity Christian School, 650 Walkers Line, Burlington, Ont. L7N 2E7. Telephone: (416) 634-3052. We are seeking applicants at this time for a teaching position in the intermediate grades 7 and 8. Please write or phone the principal, Mr. M. Elzinga, for an application form.

Chatham: Chatham District Secondary School invites applications for possible positions in the following areas: **Bible, English** and **Mathematics.** Applicants are invited to write or phone: Mr. Henry Kooy, Principal, 90 Park Ave. E., Chatnam, Ont. N7M 3V4. Phone: 519-352-4591 (school).

Cobourg: Northumberland Christian School invites applications for a multigrade position in the intermediate elementary school for the 1979-80 school year. Contact the Principal, Trevor Tristram, or the Ed. Committee Chairperson, Wybe Bylsma, at the school, 469 Elgin Street West, Cobourg, Ont. Phone 416-372-8766.

Teachers Needed

Drayton: Calvin Christian School, Drayton, is in need of a **teaching principal,** for the 1979-1980 School Year and a **part-time teacher** for 3 days a week, starting **immediately.** Please forward your inquiries to: The Education Committee, c/o Mrs. Linda Timmerman, R.R. #1, Moorefield, Ont. N0G 2K0 or phone: 519-638-3021.

Dundas: Calvin Christian School in Dundas invites applications for a special education remedial teacher as well as for 2 possible teaching positions in the Junior and Intermediate levels. Please send inquiries and/or applications to:
Mr. Gary Glasbergen, principal
Calvin Christian School,
R.R. 2, Dundas, Ont. L9H 5E2
Phone: (416) 627-1411 (school) or
(416) 689-6259 (home).

Dunnville: The Parental Christian School of Dunnville, Ontario, requires for September, 1979, the following: a teacher for Grade 1-2 and a teacher for Grade 5-6. Please send all inquiries and/or applications to: Mr. Abraham Hoff, Principal, Dunnville Parental Christian School, R.R. #1, Robinson Road, Dunnville, Ontario, N1A 2W1. Phone: (416) 774-5142 School; (416) 774-7349 Home.

Guelph: John Calvin Christian School in Guelph has possible openings for the intermediate grades. If interested call or write: Mr. Jake Vriend, Principal, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: 519-824-8860.

Hamilton: The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:
W.H. Hultink, principal
547 West 5th St.
Hamilton, Ont. L9C 3P7
Telephone: 416-388-2645

Teachers Needed

Holland Marsh: Holland Marsh District Christian School — **Springdale.** Applications are invited for a possible vacancy in grade 7. Send inquiries or resume to: H. Vandervecht, principal, R.R. 4, Bradford, Ont. L0G 1C0. Phone: (416) 775-2651 (school).

Kingston: Why not teach in lovely Kingston? For the 1979-1980 school year, we need teachers for all levels. Please contact: Mr. William R. Rang, principal, Kingston Christian School, Wright Cres., Kingston, Ont. K7L 4T9. Phone 1-613-546-4872 (school).

Lindsay: Heritage Christian School (K-9), Lindsay, Ontario. Expanding Transdenominational Day School is accepting applications for qualified teaching staff in all grade areas. Applications, including resume, should be forwarded to Heritage Christian School, Attention Education Committee, 130 Colborne St. W., Lindsay, Ontario. K9V 3T5.

London: The London Parental Christian School invites applications for 2 anticipated vacancies for the 1979-1980 school year; grades 5/6 and grades 7/8. Please send applications including resume and statement of your Christian philosophy of education to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Phone (519) 455-0360.

Muskoka: Muskoka Christian School (non-denominational) requires a teacher for a multiple-grade classroom consisting of approximately 15 pupils in grades 1-4. This is a small, two-roomed school offering a creative and challenging opportunity to an ambitious and dedicated person. Please write for formal application and more information to: Mrs. M. Lee, Muskoka Association for Christian Education, R.R. #1, Port Sydney, Ontario, P0B 1L0.

Teachers Needed

Cambridge District Christian High School

is taking applications for teaching positions starting September 1979 in our newly - to be completed - facilities. Persons with qualifications or combinations in the following areas will be considered:

English	**Graphic Arts**
French	**History**
Geography	**Music**

Address applications and resumes to:
C.D.C.H.S. Education Committee
P.O. box 244
Waterloo, Ont. N2J 4A4
Telephone: 519-745-0171
John Vanasselt, principal

The Collingwood and District Christian School

needs a

teaching principal

starting for 1979/80. Our school is located in Wasaga Beach, the heart of summer and winter vacationland. If you feel God calls you to help build a young progressive interdenominational Christian School. Please address your inquiries to Mr. D.J. Romp, P.O. Box 832, Stayner, Ont. L0M 1S0. You might just be the person we are looking for!

Dunnville Parental Christian School

requires for September, 1979 a

Teaching-Principal

Please send all inquiries and/or applications to: Mr. Abraham Hoff, Principal, Dunnville Parental Christian School, R.R. #1, Robinson Road, Dunnville, Ontario, N1A 2W1. Phone: (416) 774-5142 — School; (416) 774-7349 — Home.

On issuing contracts and appointing new teachers

- from the OACS -

The CSI policy states: "Teachers in training and unemployed teachers will not be offered positions prior to April 1." That policy includes both **contracts** and verbal or written **offers** and **promises.** A week to 10 days should be enough time for a teacher to sign and return.

February 1	Present principal with contract to be returned by February 15.
February 15	Begin interviews with-in-service teachers.
March 1	Present all in-service teachers who are being appointed or re-appointed with contracts to be returned by March 15.
March 15	Begin interview with teachers in training and unemployed teachers.
April 1	Offer contracts to teachers in training and unemployed teachers.

St. Catharines Christian Schools

The school society operates two schools with a complete program for 700 students in K - 12 and has 40 full and part-time teachers involved in giving quality education and developing Christian curriculum. St. Catharines offers many opportunities for Christian action and service in church and community. Other benefits include good starting salaries, full benefits, and affordable housing.

Calvin Memorial Christian School

Applicants are invited for the following positions:

***Primary Teacher**
***Junior Teacher**
***Intermediate Teacher**
***Music Teacher**

Please send letters to: Mr. John Stronks, principal, 300 Scott Street, St. Catharines, Ontario L2N 1J3.

Beacon Christian High School

Experienced teachers and qualified graduates are invited to apply for possible positions in the following areas:

French, English, Mathematics, History or History/Bible, Music, Typing/ Consumer Education

Applicants are invited to write or phone to: John Vriend, principal, 2 O'Malley Drive, St. Catharines, Ontario L2N 6N7 Phone (416) 937-7411.

Classified Advertising

Teachers Needed

Orangeville: Interdenominational Christian School is offering 2 teacher positions. **Experience necessary**. A teaching principal and a teacher. We are a new school, planning to open in September, 1979. The challenges are great and the location is attractive. If interested please phone Mrs. Shirley Bartlett (519) 941-7378 or write 28 Forest Park Rd., Orangeville, Ont. L9W 1A3.

Oshawa: Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Rossland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

Ottawa: Applications are invited for possible openings in our **primary** and **junior grades** as well as in our **special education** and **French** programs. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone: (613) 722-5836 - school; (613) 729-3526 - home.

Sarnia: Sarnia Christian School invites applications for possible openings in September.
One teacher with music background may be required.
Our school features:
- the supportive community
- pleasant working environment
- a dedicated teaching team
- a remedial program
- good pay

Send inquiries and applications to: G. Duthler, principal, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

Strathroy: Calvin Christian School invites applicants for the following possible teaching positions:
Primary level, Remedial teacher
Kindergarten teacher/half time
Please send all correspondence to: A. VanderLaan, Principal, John Calvin Chr. School, 48 York St., Strathroy, Ont. N7T 2E5. Tel: (519) 245-1402 (Home) or 245-1934 (School).

St. Thomas: Ebenezer Christian School, St. Thomas, requires one combination Grade 6-7 teacher and there will also be a possible vacancy in the combination grades 2 and 3, beginning in Sept. 1979. Enquiries or complete resumes to be sent to: John Pouli, 77 Fairview Ave., St Thomas, Ontario or call: 633-0690 or 631-8879 (home).

Toronto, Ontario: Immanuel Christian School needs a teacher for grades 4, 5, 6 for 1979-80. Integrated curriculum, informal classroom. Experience necessary. Part-time help also needed for French, music, drama, physical education. Contact John Kamerman, 65 Kentish Cres., Agincourt, Ont. M1S 2Z3. 416-293-2938.

Trenton: Trenton Christian School will need a teacher for the Upper elementary level (grade 6 or 8) and a teacher for the primary grades for the 1979-80 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ontario K8V 5N3. Tel. (613) 392-3600.

Wellandport: The Wellandport Christian School invites applications for possible openings in the Junior and Intermediate divisions for 1979-1980. Forward requests for applications to: William Thies, principal, Wellandport Christian School, Wellandport, Ont. L0R 2J0. Phone 416-386-6272 (school) or 416-386-6826 (home).

Teachers Needed

Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

Fruitland John Knox Memorial Christian School

invites applications for pending vacancies in the junior and intermediate grades. An interest in **Physical Education** and/or **Music** would be an asset. Needed also is a **part-time** teacher **mornings only,** to teach grade 1 or 2. Address your letter with resume to the School, Box 27, Fruitland, Ont. L0R 1L0 or phone: 643-2460 (during school hours).

The Fruitland John Knox Memorial Christian School

invites applications for the position of

principal

Please address your letter of application with resume to: Mrs. Ann Eygenraam, 223 Jones Rd., Fruitland, Ont. L0R 1L0. Telephone: 416-643-1628.

The Orillia Christian School Society

needs **primary and junior grade teachers** for its new interdenominational Christian School to be opened September 1979, D.V. Please send resume with application to: Mr. Hugo Marcus, principal, Box 621, Orillia, Ont. L3V 6K5.

Lambton Christian High School

Sarnia, Ontario

has possible openings for the next school year in the following subjects:

French, English, Physical Education and Music

Direct all inquiries and resume's to Mrs. Karen de Waal, Ed. Comm. Sec't., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

STRATFORD CHRISTIAN SCHOOL

needs a

TEACHING PRINCIPAL

starting with school year 1979-80. We are an interdenominational Christian School. Please address inquiries and resumes to Mr. Pete Vandesar, R.R. #1, St. Pauls, Ont. N0K 1V0. Tel. 1-519-271-9338.

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder BAY is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Toronto District Christian High School

will have openings in the following subjects:

Phys. Ed. — **English**
History — **Commercial Subjects**
Art

Please send applications with resumes to: Mr. W. Barneveld, principal, Box 527, Woodbridge, Ont. L4L 1B3. Tel. 416-851-1772.

Teachers Needed

Calgary Christian School

requires a

principal

commencing school term 1979. Applications are invited for the position of principal for grade 1 through 12. The school has an enrolment of approximately 400 students and a teaching staff of 24. Interested applicants please direct inquiries and resumes in confidence to: Mr. G. Vander Veen, principal, or Mrs. J. McColley, board secretary, Calgary Christian School, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. Phone 1-403-242-2896.

Edmonton Christian Schools

are seeking experienced and new teachers to serve in a progressive kindergarten/12 system. Attractive salaries are offered as well as a relocation allowance. There are openings in various grade levels of elementary and intermediate classrooms. Other openings include:

Kindergarten — **French**
Remediation — **English**
Physical Education

and a secondary position in:

English — **Chemistry**
Mathematics — **Social Studies**
Physics

We are also seeking an

Assistant Principalship

In the week of February 26 thru March 2, a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact: Lee Hollaar, 13470 Fort Rd., Edmonton, Alta. T5A 1C5 or phone (403) 475-2818.

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Abbotsford Christian School

Box 175 Abbotsford, B.C. V2S 4N8

Inquiries and applications for the 1979/80 school year are now being sought for our schools. Christian education is presently provided to 450 students on two campuses, elementary and secondary.

We are anticipating some openings in elementary and secondary positions and additional openings in senior secondary, if our planned expansion in grades 11 and 12 proceed, D.V.

At the moment we are interested in receiving applications for:

grades 4, 5, 7
secondary physical education
and all other secondary positions

Successful applicants must be dedicated to the concept of developing a distinctively Christian education and must show a willingness to teach in a number of areas.

Come and settle in the beautiful hub of the Fraser Valley and become actively involved in a dynamic, growing, Christian school system. Direct inquiries to:

Mr. John Kampman, Principal
Abbotsford, Chr. Elementary School
(604) 859-5167
or
Mr. John Messelink, Principal
Abbotsford Chr. Secondary School
(604) 859-5528

Saanich Christian School

Plans for expansion at Saanich Christian School, grades 1-7, have made possible several tentative positions to be confirmed in the near future. Applications are invited for 1 kindergarten, 1 grade 2 and 1 grade 4 position. Experience and/or training in primary education preferred. Application forms obtainable from:

Mr. Wm. A. Van Dyke
3150 Balfour Ave.
Victoria, B.C. V9A 1S1
or phone 604-479-1555 during school hours

Classified Advertising

Teachers Needed

John Knox Christian School

8260-13th Avenue
Burnaby, B.C. V3N 2G5

Applications are being solicited for the following positions, available September 1979:

Grade 1 Teacher: Self-contained classroom, approximately 20 students, B.A. Elem. Ed. required.

Grade 7 Teacher: ½ day - Social Studies, Science, Spelling, Art; ½ Day - Learning Assistance Teacher in Reading and Math for Grades 3-7; B.A. Elem. Ed. required, knowledge of learning difficulties preferred.

French Teacher: Grade 4-7 - half time position; can be full-time in combination with two other area schools.

Special Education Class: 5-7 educable retarded students, aged 10-15, some subjects integrated with regular classrooms. B.A. Elem. Ed., knowledge of special education. Experience preferred.

Contact Ben Hendricks
Principal (604) 522-1410
at the school or
(604) 581-1724 at home

Fraser Valley Christian High School

which provides Christian education for approximately 370 students from grades 8 through 12, invites applications for possible vacancies in 1979-80 in any of the

MAJOR AREAS OF STUDY

but especially in:

History	**Art**
English	**Counselling**
Science	**Learning Assistance Teacher (LAT)**

The LAT is a full time position which will require a qualified experienced teacher to provide individual and small group instruction in the areas of **reading, arithmetic, study scales and basic composition.**

Interviews will be conducted D.V., during the last week of February at Dordt College, Calvin College, Sarnia, Woodstock and Toronto. Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

The Emmanuel Christian Secondary School Association

of
VANCOUVER B.C.

will be expanding the school, the Lord willing, and will have possible teaching vacancies at the grades VIII through X level for the school year 1979-80 in the following subject areas:

Bible	**Math**
Fine Arts	**Phys. Ed.**
French	**Social Studies**

Applicants must give evidence of a mature christian committment and have teaching experience. Applications and further information may be obtained from the Emmanuel Christian Secondary School at: 2551 E. 49th Ave., Vancouver, B.C. or by phoning the school office at: 604-325-3318.

Fraser Valley Christian High School

requires a

Principal

starting with the 1979-1980 school year. Serving the greater Vancouver area, our school offers grade 8 through 12, and is located approximately 20 miles from downtown Vancouver. Our enrolment presently stands at 370 with the staff numbering 22. Applications will be received up to March 31, 1979.

Interested applicants please send your inquiries and resumes to the

Education Committee Secretary
Miss W. Bouma
Suite 305-7165 Fulton St.,
Burnaby, B.C. V5E 3H3

Teachers Needed

Lethbridge: Immanuel Christian School in Lethbridge, Alta. requires teachers in the following areas:

1. Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band.
2. Junior/Senior High Mathematics.
3. Elementary.

Send all letters of inquiry to: Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (School) or 1-403-328-7195 (Home).

Teachers Needed

Red Deer: The Red Deer Christian School Society invites applicants for the position of **Teaching Principal.** Our school has 100 students in 9 grades and 4 dedicated teachers. Principal relief: 1½ days per week. Secretarial assistance: 1 day per week. Please send resume with application to: Red Deer Christian School, 14 McVicar Street, Red Deer, Alta. T4N 0M2.

Teachers Needed

Smithers & Telkwa, B.C.: The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for English, French and business Education for the High School in September, 1979. Please contact: Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone: 604-847-2186.

Winnipeg: Calvin Christian School invites applications for a teaching position in the primary grades. Send resume or applications to:
Mrs. G. Bakker, Box 44, Station F
Winnipeg, Manitoba R2L 2A5
Telephone: 204-667-5851

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RES news exchange

New hymnal in Afrikaans

SOUTH AFRICA — Reformation Sunday, October 29, 1978, marked the official inauguration of the revised South African Psalter-Hymnal. For some years already the revised psalmbook was in use by the Reformed Church in South Africa. Two other Afrikaans churches thereupon tackled the hymnal section of the book. That part of the work is now finished and the complete Psalter-Hymnal has made its appearance.

The churches had been waiting for this publication, particularly in view of the fact that the old hymnal was no longer available in many places. On the Sunday preceding Reformation Sunday, after a worship service in the Dutch Reformed Church Universities in Bloemfontein, the new edition was officially presented to ecclesiastical representatives.

Leaders focus on evangelization consultation

NAIROBI, Kenya — First invitations will go out next month to prospective participants in the Consultation on World Evangelization (COWE) to be held from June 16 to 27, 1980 in Pattaya, Thailand. Sponsored by the Lausanne Committee for World Evangelization (LCWE) whose international office is located here, the gathering is expected to attract about 900 people, including 650 invited participants. Observers, specialists and press will make up the remaining 250.

A policy and program planning session, slated for January 22 and 23 in Charlotte, N.C., will plot the relationship between deliberations in the small groups and the consultation's plenary sessions. Among those attending the January meeting will be Dr. Leighton Ford, LCWE chairman; the Rev. Gottfried Osei-Mensah, LCWE executive secretary; Dr. David Howard, director for the consultation; and Dr. Saphir F. Athyal of India, program chairman.

Dr. Athyal, president of Union Biblical Seminary in Yeotmal, India, will return there following the meeting. Then, in May, he will come to the Chicago area for a year. During that time, he will be guest lecturer at Trinity Evangelical Seminary in Deerfield and will work closely with Dr. Howard in finalizing the consultation program.

Athyal, a native of India, sees the Thailand consultation as crucial in Third World evangelization. "Of Asia's staggering masses, with China and India alone having close to three-fifths of the world's unreached peoples, each person is important to the Lord," contends Athyal. "For the church in Asia, therefore, its priority must be to reach Asia for Christ. COWE seeks, of course, to help all of God's people around the world to understand afresh their evangelistic task today."

The Thailand consultation is expected to advance bold new initiatives for global evangelization in the eighties.

Canadian Federation of Christian Reformed Women

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"LIGHT AND LIFE"

Price: 1-10 copies, 35c each, 11 and more 30c each. To order: send cheque with your order to: Canadian Federation of Christian Reformed Women, P.O. Box 335, Grimsby, (Ont.), L3M 4G5.

The First Christian Reformed Church

of Hamilton, Ontario
hopes to celebrate its

50th Anniversary

on April 21 and 22, 1979

We cordially invite all former members to join us for these special days of praise and thanksgiving to God. A celebration banquet is planned for Saturday, April 21; Fellowship time 6:30 p.m., Dinner at 7:00 in the Hamilton District Christian High School. Please write, including a cheque or money order, for your tickets at $7.50 per person, before March 24, 1979 to Anniversary Committee, First Christian Reformed Church, 181 Charlton Ave. W., Hamilton, Ont. L8P 2C9.

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Calvinist Contact

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Please send Calvinist Contact to:

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City _____ Prov. _____

Postal Code _____

99 Niagara Street, St. Catharines, Ontario L2R 4L3

editor: Pete Layer

Let's Play Chess

THE DECEMBER LADDER

Contestants	Problems:	#765	#766	#767	#768	Sub-Total	Prev. Total	Total
	Points:	3	2	3	2	10	Total	
H. Douma (I)		0	2	-	2	4	85	89
F. Vander Woude		3	2	3	2	10	79	89
A.J. Klein		3	2	3	2	10	72	82
R. Buist		3	2	3	2	10	61	71
K. Amsinga (III)		3	2	3	2	10	52	62
B. Cooke		3	0	-	-	3	51	54
M. Mellissen (V)		3	2	2	2	9	37	46
H. Brouwer (I)		3	2	0	2	7	17	24
J. Wilms (III)		3	2	2	2	9	4	13

Comments

Two Ladderites are on the top rung and a few others are within reach. It is much appreciated when winners send solutions in again since the ladder is not crowded. Are there any out there who would like to join? A pamphlet is available explaining some of the details.

The solvers this month did not fall into many traps even though some problems were tricky. The average score of 8 is high for this series. Some solvers will see their previous scores adjusted on account of the slow mail we had some time ago. Solutions postmarked on time came later than expected!

Solutions to the December Problems

#765 (Heathcote)

Key: 1. Q-R1 threat: 2. QxP threat 3. Q-R4 mate. 2. --, P-N4; 3. Q-B7 mate. Variations: 1. --, K-N4; 2. Q-K4 threat. 3. Q-N4 mate, 1. --, P-N4; 2. QxP threat 3. Q-B7 mate, 1. --, P-B4; 2. Q-R1 ch. and 3. Q-R4 mate, 1. --, P-B7; 2. Q-K1 ch., and 3. Q-N4 mate, 1. --, P-B6; 2. Q-R4 threat. 3. Q-R4 mate

Try: 1. Q-Q7?, P-B7; 2. Q-Q4, P-B8/N ch. no mate

#766 (Kamstra)

Key: 1. N-K5 threat: 2. Q-B4 mate

#767 (Drese)

This problem illustrated two albinos (the four pawn moves from the second rank).

Key: 1. B-Q3 tempo

Variations: 1. --, PxN; 2. P-B3 and 3. B-B4 or K4 mate, 1. --, PxB; 2. P-B4 and 3. B-B4 or K4 mate, 1. --, P-K3; 2. PxN/K6 and 3. B-B4 mate, 1. --, P-K4; 2. PxN/N6 and 3. B-K4 mate.

Try: 1. PxN/K6, PxN; 2. B-Q3, PxP no mate

#768 (Chepizny)

Key: 1. Q-R1 threat: 2. Q-KR8 mate This problem shows 6 discovered checks: three before and three after the key move.

Dutch Solutions

#765: Dal Dr. 2. Cc6: enz. 1. --, Kb5; 2. De4, 1. --, b5; 2. Dc6: 1. --. c5; 2. Da1, 1. --, c2; 2 Del, 1. --, f3; 2. Dh4

#766: 1. Pe5 dr. 2. Df4

#767: 1. Ld3 tempo 1. --, ed6:; 2. f3, 1. --, ef6;, 2. f4, 1. --, e3; 2. fe3:, 1. --, e4; 2. fg3:

#768 1. Da1 dr. 2. Da8 mat

Calendar of events

Feb. 24 50th anniversary celebration to honor organist Jan Vriend at the Dundas, Ont. Christian Reformed Church. Featuring organists Andre Knevel and Peter Spoelstra, at 8 p.m.

Mar. 2-4 Friday, March 2 to Sunday, March 4 the Ontario campus ministers of the Christian Reformed Church are sponsoring a winter retreat for students at Intervarsity Pioneer Camp at Port Sidney, Ont. Theme is "How to Read the Bible." Registration forms can be obtained from the campus ministers.

Mar. 2-4 Reformed Church Youth Federation's winter Bible conference will be held March 2-4 at Immanuel Reformed Church, London, Ont. Theme is: "Jesus, who is he?"

Mar. 17 Holland Christian Homes will hold an open house of its Trinity Tower from 1 p.m. to 4 p.m., McLaughlin Road, opposite Sheridan College and the Second Christian Reformed Church, Brampton, Ont. Parking at the CRC with coffee served at the church. Conducted tours only.

The Ambassadors in Concert

March 10, Maranatha Chr. Ref. Church, St. Catharines, at 8:15 p.m. March 31, Cambridge (place to be announced). April 14, with the Salvation Army band and chorus in Hamilton Place, Hamilton, 8:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Mar. 2	Feb. 28	Feb. 26 (noon)	Feb. 23 (noon)
Mar. 9	Mar. 7	Mar. 5 (noon)	Mar. 2 (noon)
Mar. 16	Mar. 14	Mar. 12 (noon)	Mar. 9 (noon)

Books

Yes, these are our neighbours

The Blood People, by Adolf Hungry Wolf; published by Fitzhenry & Whiteside, Toronto, Ontario, 1977; 364 pages; (price not indicated). Reviewed by Christina Pleizier, New Orleans, Ontario.

The Blood People are a division of the Blackfoot Nation, who live on an isolated Indian Reserve in Alberta. The author, Adolf Wolf, is a white man who married an Indian woman and has adopted the Indian way of life and beliefs as his own. In this book he takes us to the annual Sun Dance ceremony and painstakingly describes the day-to-day activities of this event, personal histories of his fellow tribesmen, tribal history, beliefs, traditions and much folklore.

As the subtitle indicates, the book is an "interpretation of the Old Ways". The "Old Ways" are the traditions carried down through many generations. It is the purpose of this book to document these for posterity so that younger generations may not forget.

The book is crammed with fascinating accounts and photographs. In fact, so much detail has been included that the author seems to have pared down his own narrative to a style that is rather dry and concise. He treats his subject seriously, not only because to him the preservation of the Indian way of life is a serious concern, but also because he believes in the sacred nature of the tales, ceremonies and artifacts of which he tells.

The Blood People gives us an insight into the traditional lifestyle of the native people: honourable, close to nature and very spiritual. It is a lifestyle that is very different from what white men were used to when they came to North America and vastly different from today's way of life. It is somehow not surprising that such differences should result in another difference: the variance between the old ways and the general image of Indians today, which is so often a negative one.

This book makes for fascinating historical reading, not so much as a novel, which it isn't, but as an interesting researched account. Students might use it as a basis for Canadian history research projects. The personal involvement of the author brings it to life, and makes us experience the religious aspect. It is sad to think that the author's dedication is directed towards a heathen way of life, and yet presents a challenge to Christians to live a life that is worship — not of Sun, Moon or Earth, but the Creator of Life.

What makes Canada tick?

The Canadian Ethnic Mosaic, A Quest For Identity, Leo Driedger, Editor; published by McClelland and Stewart, 1978; 352 pgs., clothbound; price: $8.95. Reviewed by Rev. Martin D. Geleynse, Montreal, Quebec.

The Canadian Ethnic Mosaic: A Quest for Identity was the theme of a conference sponsored by the Canadian Ethnic Studies Association in Winnipeg in 1975. The 200 scholars who gathered for the Winnipeg Conference came from East and West, representing the disciplines of sociology, history, anthropology, psychology, linguistics, economics, education and numerous others. At the Winnipeg Conference papers were solicited for five topics which required special study in Canada: theoretical perspectives, immigration, child development, native identity, and ethnic identification. This volume includes eighteen papers, all but one specifically prepared for publication in this book. Twenty-two of the twenty-three contributors are residents in Canada; most of the authors have been engaged in ethnic research in Canada for many years.

After a short introduction by the editor, the book deals in five parts with the following subjects: I. Perspectives on ethnic pluralism; II. Ethnic migration and immigration policy; III. Psychological development of the ethnic child and adolescent; IV. The quest for identity: the native people; and V. The quest for identity: the ethnic minorities.

The book is indeed a valuable contribution to the debate on Canada of today. It is, however, necessary for the reader to be familiar with the professional jargon of the disciplines represented in this volume. Some of the chapters are very hard to follow and understand.

I found the first part by far the most interesting and helpful. It shows once more that there is a great need for us to study and read about what makes Canada what it is today. For those who belong to the first or second generation of immigrants, many paragraphs in this book reflect directly their feelings and opinions. Those who form the opinions and mold the minds of Canadians should take note of this book and study it carefuly.

What can we give our youngsters to read?

How to Grow a Young Reader by John and Kay Lindskoog; published by David C. Cook Publishing Co., 1978. Reviewed by May Drost.

This is a useful little book for parents and others who need some help selecting good reading material for their children. Besides listing over 400 titles, it gives a brief history of children's literature and some suggestions for encouraging children to read. (Needless to say, turning off the T.V. is one suggestion.) Scattered throughout the twelve short chapters are interesting quotations from such writers as C.S. Lewis, Lewis Carroll and George Mac Donald. There are some interesting samples of children's literature from the past: Xerxes did die. And so must I.

The selection of books is divided into the classics, tales of fantasy, realistic fiction and biography, and picture books. There is also a chapter dealing with poetry, nonsense verse, and "fact books," and another dealing with "religious books". This latter chapter makes plain once again that the pickings are slim indeed when it comes to good, Christian children's fiction. The authors seem to me to be unaware of what constitutes Christian literature; yet they admit that many of the books they list in this chapter are second-rate literature: "It seems to be extremely difficult for highly competent writers to produce distinctly Christian fiction of great merit."

The book is most useful in its listings of tales of fantasy, realistic fiction and picture books. Most parents, I imagine, are aware of the "classics"; they need to become acquainted with some of the excellent, more contemporary literature available. When there are so many books to choose from, the author suggests, any list is bound to be somewhat arbitrary. Nevertheless, the choices are very good.

A very brief outline of each author's life and interests has been provided along with a description of each book. Critical comments, when they are provided, are helpful in most cases. I appreciated especially the comments made about the work of Judy Blume, a writer who is very popular with children. I agree that "Blume seems to approve of the apparently self-centred, impersonal, shallow lifestyle she writes about."

For parents who feel they don't know much about children's fiction, and who worry about the quality of the books their children read, **How to Grow a Young Reader** is as good a list to consult as any.

In case an unbeliever wants to know more

The Life and Teachings of Jesus the Messiah, by Dennis E. Clark; published by Dove Publications, Elgin, Illinois, 1978; 190 pages; price: $2.95. Reviewed by Ray Metcalfe, Toronto, Ont.

In his **Life and Teachings**, Mr. Clark has set out to make six points clear. He links together the Holy Gospel records so the reader can obtain a picture of Jesus as he taught and served the crowds, and his followers. He shows how Jesus revealed the compassion of God for mankind by his many acts of healing of the sick and through his concern for the poor. And he provides a simple, social, religious and historical background to the time in which Jesus lived.

For the reader, unfamiliar with the Holy Gospel, he explains some difficult references and the meaning of words and phrases in the original Greek, in which the ancient gospel records were written. He also comments on some of Jesus' teachings and examples of his work, and applies this to our present day situations. And finally, most important of all, he lets Jesus, the Messiah, reveal himself by his teaching and his life.

Structurally, **The Life and Teachings** is divided into some 136 incidents or sub-sections instead of into chapters. This method is used to trace the gospel narrative of the life of Christ from the announcement of his birth to Mary to the meeting on the Tiberias beach with his disciples after his resurrection. The book concludes with a short discussion of the implications of the resurrection of Jesus the Messiah.

Many incidents are recorded in this book, but little room is given to interpretation of them. The gospel narrative is recorded in a simple fashion with few "extras". The well-read Christian will want more, considering the subject matter, but for the new Christian this is a fine introductory book to the life of Christ. It is especially suitable as a work that can be given to an honest "enquirer".

The use and abuse of the "multiculturalism"

Multiculturalism; Can Trudeau's Liberalism Tolerate It? by H.J. Groenewold; published by Paideia Press, St. Catharines, 1978; 56 pgs., paperback. Reviewed by Rev. Martin D. Geleynse

This booklet gives the text of a lecture, which was the first in a series of five presented at the CLAC-sponsored Christian Social Action Conference in Paris, Ontario, on June 12, 13 and 14, 1978. It contains an introduction by Ed VanderKloet, Executive Secretary of the CLAC. This introduction, however short, is important, because it explains the reasons for the lecture and printing of the booklet. One of them is that "Majority rule and individual rights are the two pillars on which liberalism rests. This liberal idea leaves no room for groups or communities who hold different opinions and who claim equal treatment and recognition as well as the right to participate, as a group or community, in the affairs of the nation. This results in attempts to establish a homogeneous state in which minority groups, be they French Canadian or otherwise, cannot flourish. The liberal drive towards the homogeneous state meets with increassing opposition not only in Quebec but also from other minority groups, such as the Indians, the Inuit, and many other communities that comprise the Canadian mosaic. The CLAC is one such group" (pgs. 8,9).

There are two things that should be said at this point. Firstly, it may be seriously doubted if it helps the cause of the CLAC and the cause of the French Canadian "minority" to throw them together on one heap, without very carefully defining the differences between the two. It should make us feel uneasy, to say the least, to find that the CLAC is using the present-day conflict around Quebec for its own ends.

Secondly, it is clear that the purpose of the lecture was not to discuss the problem of multiculturalism in Canada, but it has a political purpose and is clearly aimed at the liberal policies and principles mentioned above. It is an anti-Trudeau pamphlet, which will greatly please those who already are anti-Trudeau. By the same token I doubt if it will do much to convert anyone, who does not belong to this group.

This having been said, there are two more remarks to be made about the lecture itself. First; the writer speaks about Trudeau's liberalism and identifies it with the old liberalism of George Brown and the Clear Grits in 1850 and Laurier in 1896. He makes no mention at all of Trudeau's Social Democratic past, which he has not denied until this day, or about Trudeau's blueprint for a new Canada: "A Time to Act".

Secondly, the booklet shows the need for every Canadian, and that includes our Dutch-Canadian Reformed constituency, to read, read, read and to read again anything they can lay their hands on that deals with the history of Canada and the history of Quebec. After having read the book **The Canadian Ethnic Mosaic** (reviewed in this same issue), one can only wonder how the writer can so easily state: "What does it mean to speak of founding races, of ethnicity, of a cultural mosaic, of multiculturalism, and the like? Are some of these terms even relevant in a meaningful discussion about Canada?"

In conclusion: This booklet shows how not to deal with the urgent problems concerning Canada, its identity, its unity and diversity.